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Samuel Mathew





*Edward Mathie*  
**THE PRONOUNCING INTRODUCTION.**

**INTRODUCTION**  
TO  
**THE ENGLISH READER:**

OR,  
*A SELECTION OF PIECES,*  
**IN PROSE AND POETRY;**

Calculated to improve  
**THE YOUNGER CLASSES OF LEARNERS IN READING;**

And to imbue  
**THEIR MINDS WITH THE LOVE OF VIRTUE.**

TO WHICH ARE ADDED,  
*RULES AND OBSERVATIONS*  
**FOR ASSISTING CHILDREN TO READ WITH PROPRIETY**

---

*BY LINDLEY MURRAY,*  
**AUTHOR OF AN ENGLISH GRAMMAR, &c. &c.**

---

To which, by the aid of a Key, is scrupulously applied, Mr. Walker's Pronunciation  
the Classical Proper Names, and of numerous other words, difficult to pronounce;

With an **APPENDIX,**  
Consisting of words selected from the reading lessons, with definitions.

---

*Utilius homini nihil est quam recte loqui.....Phædrus.*

---

*BY ISRAEL ALGER, JUN. A. M.*  
Teacher of Youth, Editor of the Pronouncing Testament, and Author of Key to Book-  
Keeping, Elements of Orthography, &c.

—•••••—

**Baltimore.**

**PUBLISHED BY CUSHING & JEWETT, NO. 6, NORTH HOWARD STREET,**  
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**1823.**

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DISTRICT OF MASSACHUSETTS, to wit :

*District Clerk's Office.*

BE IT REMEMBERED, That on the third day of October, A. D. 1823, and in the forty-eighth year of the Independence of the United States of America, ENSIGN LINCOLN, and THOMAS EDMANDS, JUN. of the said District, have deposited in this office the title of a book, the right whereof they claim as Proprietors, in the words following, *to wit* :—"The Pronouncing Introduction.—Introduction to the English Reader: or, a selection of pieces, in prose and poetry; calculated to improve the younger classes of learners in reading; and to imbue their minds with the love of virtue. To which are added, rules and observations for assisting children to read with propriety. By Lindley Murray, Author of an English Grammar, &c. &c. To which, by the aid of a Key, is scrupulously applied, Mr. Walker's Pronunciation of the Classical Proper Names, and of numerous other words difficult to pronounce. With an Appendix, consisting of words selected from the reading lessons, with definitions. *Utilius homini nihil est quam recte loqui....Phædrus.* By Israel Alger, jun. A. M. Teacher of Youth, Editor of the Pronouncing Testament, and Author of Key to Book-Keeping, Elements of Orthography, &c." In conformity to the Act of the Congress of the United States, entitled, "An Act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies, during the times therein mentioned:" and also to an Act, entitled, "An Act, supplementary to an Act, entitled, An Act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies, during the times therein mentioned: and extending the benefits thereof to the arts of designing, engraving, and etching, historical, and other prints."

JNO. W. DAVIS, { *Clerk of the District  
of Massachusetts.*

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## PREF'ACE.

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"THE ENGLISH READER," and "SE'QUEL" to that performance, having met with a favourable reception from the Publick, the Côm-pi'ler has been induced to prepare a small volume, on a similar plan, for the use of chil'dren, who have made but little progress in reading. It has been his aim to form a compilation, which would properly conduct the young lëar'ner from the Spelling Book to "The English Reader;" and in prosecuting this design, he has been\* particularly careful to select such pieces as are adapted to the understanding, and pleasing to the taste, of chil'dren.

A work calculated for different classes of young readers, should contain pieces suited, in point of language and matter, to their various ages and capacities. The Côm-pi'ler, in conformity with this idea, has endeavoured to arrange the materials of each chapter, so as to form an easy gradation, which may be adapted to the different progress of the lëar'ners. Judicious Teachers will know how to apply this arrangement to the years and abilities of their pupils.

Care has been taken to render the language of all the pieces correct and perspicuous; that the young lëar'ner may improve in style, as well as in reading, and insensibly acquire a taste for accurate composition.—To imbue the tender mind with the love of virtue and goodness, is an especial object of the present work: and with this view the pieces have been scrupulously selected; and, where necessary, purified from every word and sentiment that could offend the most delicate mind.

As a work tending to season the minds of chil'dren with piety and virtue, and to improve them in reading, language, and sentiment, the Côm-pi'ler hopes it will prove a suitable Introduction to the "English Reader," and other publications of that nature; and also a proper book for those schools, in which, from their circumscribed plan of education, larger works of the kind cannot be admitted.

### *Advertisement to the Second English Edition.*

THE Comp'i'ler has added to this Edition more than twenty pages of matter, which he hopes will be found useful and interesting.—He has also given to many of the pieces a new arrangement, calculated to render every part of the work more intel'ligible and pleasing to young minds.

## ADVERTISEMENT.



THE favourable reception, which the publick has given to the "Pronouncing Testament," and the importance of children being early taught to pronounce according to the most approved standard of English orthœpy, have encouraged the Editor to apply the same principles to the Introduction, to the English Reader, and also to the Reader and the Sequel.

At this period of improvement in school instruction, nothing need be said in praise of Mr. Murray's Reading Books. They have already and deservedly attained a popularity and circulation, in our country, surpassed or even equalled by no productions of similar design. The chastity of the language, the purity of the style, the grammatical precision, and the correctness of moral sentiment, which mark these exercises, will long preserve them from disuse or oblivion.

Mr. Murray, in his English Reader, remarks, that "by attentively consulting Mr. Walker's Pronouncing Dictionary, the young reader will be much assisted in his endeavours to attain a correct pronunciation of the words belonging to the English Language." This object is, in this publication, as in the Pronouncing Testament, greatly facilitated by dividing and accenting the proper names and numerous other words difficult to pronounce, according to the orthœpy contained in Mr. Walker's Dictionary and Classical Key.

When the pronunciation of words could not be clearly and fully expressed, by the aid of the explanatory Key, the orthœpy of such words has been written in the bottom of the page, either as Mr. Walker has himself written it, or in strict conformity to those rules and principles which he has established, so far as by a critical and careful investigation of them, they have been understood. The words which have been marked at all, except those in the bottom of the page, have been marked nearly as often as they afterwards occur; but the neglecting to mark every vowel in an accented word, or to *italicise* every silent letter, would not materially affect the design which has been pursued.

The scheme of the vowel sounds in the explanatory Key, is nearly the same as that given by Mr. Walker, to which are prefixed Mr. Perry's marks. The pupil should be well acquainted with all the vowel sounds, as they are marked in the Key, and should be taught to give them separately, as they are written in the brackets, and in the order in which they stand.

As the Introduction is often used in the younger classes in schools, before children are furnished with Dictionaries, it has been conceived that the Appendix, containing a concise selection of words, with definitions, would greatly increase its value. In this selection from the preceding lessons, care has been taken to adopt words, the meaning of which is most obscure; and as most words have several definitions, that definition is, in the Appendix, affixed first, which is appropriate to the word as it is used in this work. This circumstance will often essentially aid the young pupil in the right understanding of his lesson. In the Appendix, reference to words selected from each page, is made by the figures of that page placed over them.

The improvements of this Edition, will, it is hoped, give it a just preference, not only by aiding the progress of the pupils, but also by rendering the task of the teacher less fatiguing and more successful.

Boston, Sept. 1823.

THE EDITOR.

## KEY

### TO THE REGULAR NATIVE SOUNDS OF THE ENGLISH VOWELS.

#### *Long Vowels.*

Long *ā*, *ē*, *i*, *ō*, *ū*, *ŵ*, *ȳ*.

Grave *à*, *ò*.

Broad *â*, *ê*, *î*, or *i*, *ô*, *û*, *ŵ*.

#### *Short Vowels.*

Short *ă*, *ĕ*, *ĭ*, *ŏ*, *ŭ*, *ÿ*.

Acute *á*, *é*, *í*, *ó*, *ý*, like *ü*.

Inverted breve over *â*, like *ô*.

1. *ā*. The long slender English *ā*, [ay] as in *gāme*, *fāte*, *pā'per*.
- \* *a*. The short English *a*, [like short *ĕ*,] as in *any*, *many*, *says*, *Thames*;—*pron.* *ĕn'ne*, *mĕn'ne*, *sĕz*, *Tĕmz*.
2. *à*. The long *ĭt-ăl'i-ănt* or middle *à*, [ah] as in *stâr*, *fă'tĕr*, *măm-mă'*.
4. *â*. The short sound of the *ĭt-ăl'i-ăn â*, [ah] as in *fât*, *măt*, *măp*, *mă'rŷ*.
3. *â*. The broad German, or open *â*, [aw] as in *făll*, *hăll*, *wăll*, *wă'tér*.
- \* *â*. The short German *â*, [like short *ô*] as in *wăd*, *wăn*, *wăs*, *wăsh*, *wă'rănt*;—*pron.* *wöd*, *wôn*, *wöz*, *wôsh*, *wörănt*.
1. *ē*. The long *ē*, [eh] as in *mē*, *hĕre*, *mĕ'tre*, *mĕ'di-ŭm*.
2. *ĕ*. The short *ĕ*, [eh] as in *bĕd*, *mĕn*, *mĕt*, *lĕt*, *gĕt*, *fĕll*.
1. *ī*. *ȳ*. The long diphthongal *ī*, [eye] as in *dīne*, *tī'tle*, *gȳre*, *cȳ'cle*.
2. *ĭ*. *ÿ*. The short simple *ĭ*, [ih] as in *pĭn*, *tĭ'tle*, *cȳst*, *cȳmbăl*.
1. *ō*. The long open *ō*, [owe] as in *nō*, *nōte*, *nō'tice*.
2. *ô*. The long close *ô*, [oo] as in *mōve*, *prōve*.
3. *ô*. The long broad *ô*, [aw] as in *nôr*, *fôr*, *ôr*; like the broad *â*.
4. *ô*. The short broad *ô*, [aw] as in *nôt*, *hôt*, *gôt*.
1. *ū*. *ŵ*. The long diphthongal *ū*, [you] as in *cūbe*, *cū'pid*, *nĕw*.
2. *û*. The short simple *û*, [uh] as in *tûb*, *cûp*, *sûp*.
3. *û*. *ŵ*. The middle or obtuse *û*, [o in wolf] as in *băll*, *fŭll*, *nôw*.

*Note to the Key.* The sound of the vowel *ô* in *môve*, *prôve*, &c. marked, by Mr. Perry, with the Broad accent, is, in this Key, marked with the Grave accent, *ô* thus, in *môve*, *prôve*, &c.—The long and short sounds of *a* are placed together, consequently 4. *â*. in Mr. Walker's order is transposed.

#### IRREGULAR VOWEL SOUNDS, CHARACTERS, &c.

1. The Acute *á*, *é*, *í*, *ó*, and *ý*, in unaccented and monosyllables, frequently degert their regular native sounds, and slide into that of short *ü*, as heard in *lĭ'ár*, *hĕr*, *bĭrd*, *dóne*, *mărtŷr*.

2. The Broad *ê* sounds like the long Italian *â*, in *Nin'e-vĕh*, and, like the long slender English *â*, in *ĕre*, *thĕre*, *whĕre*; pronounced *Nin'e-văh*—*are*, *thăre*, *hwăre*.

3. The mediate or unaccented *i* or *y*, sounds like the long *ē*. In all words which have any vowel with a marked accent, this *i* is the last part of the component sound of the long diphthongal *ī* or *ȳ*, or it is equivalent to the long sound of *ē*, as heard in *priv'i-ly*, *Bĕth'a-ny*, pronounced *priv'ĕ-lĕ*, *Bĕth'a-nĕ*.

\* This vowel is here irregular or commutable in sound. † *ĭt-tăl'ŷăn*.



4. When joined with a final syllable in the pronunciation, *i* sometimes becomes a consonant, as in *It-äl'ian*.

5. *C* or *ch* denotes a hard sound, like *k*, as heard in *Christ*.

6. *G* or *g* denotes a soft sound, like *j*, as heard in *gél'id*, *gyp'sy*.

7. *ph* generally sounds like *f*, as heard in *Phi-lé'mon*.

8. *s* or *c* denotes a soft or flat sound like *s*, as heard in *müge*, *siçe*.

9. In a diphthong or triphthong, a vowel with a marked accent, shows that its fellow vowel or vowels are silent, and that its own sound is the only proper one in that combination, as in *yéast*,\* *beau'ty*.

10. The vowel *i* is not silent, unless *Italicised*, and forms an exception to the last rule, as in *fiéld*, *pläid*. In some words, when it is not *Italicised*, it has only the power of *e* final, lengthening the preceding vowel, as in *obtain*, *pron. öb-täne'*.

11. *Italic letters*, in words which are marked with the vowel accents, are likewise silent, as in *rea'son*.

12. [*]* This oblique mark denotes the chief or primary accent to be on that syllable, over or immediately after which it is placed. Thus—*Dä'vid*, in right pronunciation, is accented on the first syllable.

13. The termination *ah*, in Hebrew proper names, when under the primary or secondary accent, is long, as in *Täh'e-rä*, *Béth'ra-bäh*; but, when not under the accent, and final, it is short, as in *Jë-hö'väh*, *Jü'däh*.

14. The Greek and Latin termination *a*, when not under the principal accent, by omitting the final *h*, invariably bears the mark of the short sound of the Italian *ä*, as in *Béth-ës'dä*, *ä-ör'tä*.

15. In words of this book having marked vowels, *a*, without an accent over it, always has its short Italian sound.

16. *E* before *r*, in a monosyllable, or in an accented syllable, or in a syllable before the accented one, has the sound of *ë* in *véry*; *e. g.* *wére*, *mér'chant*, *pér'förmänce*, *pér-äm-bü-lä'tion*.

17. The *Ortho-e-py* of words, written in the bottom of the page, governs those words through the book.

*RULE, for pronouncing the language of Scripture.*

In the Sacred Writings, every participial *ed*, where it is not preceded by a vowel, ought to make a distinct syllable: as, "Who hath believ'd our report, and to whom is the arm of the Lord reveal'd?" But where it is preceded by a vowel, the *e* is suppressed, as in *justified* and *glorified* in the following passage: "Whom he did predestinate, them he also call'd: and whom he call'd, them he also justified; and whom he justified, them he also glorified."

*RULE, for reading common and familiar writings.*

When a verb ends with a sharp consonant, as *f*, *p*, *k*, *s*, *h*, and *c* soft, the termination *ed*, assumed by the preterite and participle, sounds like *t*; as *stuffed*, *tripped*, *cracked*, *passed*, *vouched*, *faced*, *pron. stuft*, *tript*, *crackt*, *past*, *voucht*, *faste*. But when the verb ends in a flat consonant, *b*, *g*, *v*, *s*; or a liquid, as *l*, *m*, *n*, *r*, the termination *ed*, preserves the flat sound of *d*; as *drubbed*, *pegged*, *lived*, *buzzed*, *blamed*, *joined*, *filled*, *barred*, *pron. drubb'd*, *pegg'd*, *liv'd*, *buss'd*, *blam'd*, *join'd*, *fill'd*, *barr'd*.

*Note.* When verbs end in *t* or *d*, *te* or *de*, the participial *ed* is always heard in a distinct syllable, as *trust*, *trust'ed*; *sound*, *sound'ed*; *flute*, *flut'ed*; *guide*, *guid'ed*. [Walker's Principles.

\* better written—yést.

It will enable the reader to preserve the command' of his voice ; to pronounce the longest sentence with as much ease as the shortest ; and to acquire that freedom and energy, with which a person of judgment naturally expresses his perceptions, emotions, and passions, in common discourse.

The comma marks the shortest pause ; the semicolon, a pause double that of the comma ; the colon, double that of the semicolon ; and the period, double that of the colon. A dash, following a stop, shows that the pause is to be greater than if the stop were alone ; and, when used by itself, requires a pause of such length as the sense alone can determine. A paragraph requires a pause double that which is proper at a period.

The points of interrogation and exclamation, are uncertain as to their time. The pause which they demand' is equal to a semicolon, a colon, or a period, as the sense may require. They should be attended with an elevation of the voice. The parenthesis, unless accompanied with a stop, requires but a small pause. It generally marks a moderate depression of the voice.

IV. Let the tone of the voice, in reading, be the same as it would be in speaking on the same subject.

To render this rule proper and effectual, children should be taught to speak slowly, distinctly, and with due attention to the sentiments they express. The mode of speaking is then only to be imitated by the reader, when it is just and natural.\*

V. Endeavour to vary and modulate the voice, according to the nature† of the subject, whether it be in a solemn, a serious, a familiar, a gay, a humorous,‡ or an ironical strain.

It would be highly improper to read an interesting narrative, with an air of negligence ; to express warm emotions of the heart, with cold indifference ; and to pronounce a passage of Scripture, on a sublime and important subject, with the familiar tone of common conversation. On the other hand it would be absurd to read a letter on trivial subjects, in a mournful strain ; or a production of gayety and humour, with grave formality.

VI. In reading verse the same general directions must be observed, as have been given for reading prose.

Narrative, didactic, descriptive, and pathetic pieces, have the same peculiar tone and manner, in poetry as in prose. A singing note, and making the lines jingle by laying too great stress on the rhyming words, should be particularly avoided. A very small pause

\* *nāt'shū-rāl.* † *nāt'shūre.* ‡ *yū'mūr-ūs.*

ought to be made at the end of a line, unless the sense, or some of the usual marks of pause, require a considerable one.

☞ The great rule for reading verse, as well as prose, is to read slowly, distinctly, and in a *nāt'u-rāl*\* tone of voice.

We shall now caution young readers against some faults which many are apt to commit. In doing this, it will unavoidably happen, that a few of the preceding observations will, in some respects, be repeated: but this confirmation of the rules will, it is presumed, be no disadvantage to the learners. A display of the various errors in reading, incident to children, may make a greater impression, than directions which are positive, and point only to the propriety of pronunciation.

### *Rules for the government of the voice.*

#### 1. Avoid too loud, or too low a voice.

An overstrained voice is very inconvenient to the reader, as well as disgusting to the hearer. It exhausts the reader's spirits; and prevents the proper management and modulation of his voice, according to the sense of his subject; and it naturally leads into a tone. Too low a voice is not so inconvenient to the speaker, as the other extreme: but it is very disagreeable to the hearer. It is always offensive to an audience, to observe any thing in the reader or speaker, that marks indolence or inattention. When the voice is naturally too loud, or too low, young persons should correct it in their ordinary conversation; by this means they will learn to avoid both the extremes, in reading. They should begin the sentence with an even, moderate voice, which will enable them to rise or fall, as the subject requires.

#### 2. Avoid a thick, confused, clattering voice.

It is very disagreeable to hear a person mumble, clip, or swallow his words; leaving out some syllables in the long words, and scarcely ever pronouncing some of the short ones; but hurrying on without any care to give his words their full sound, or his hearers the full sense of them. This fault is not easily cured. The best means of mending it, is to endeavour, both in conversation and reading, to pronounce every word in a deliberate, clear, and distinct manner.

#### 3. Be careful to read neither too quickly nor too slowly.

A precipitant reader leaves no room for pauses; fatigues himself; and lowers the dignity of his subject. His hearers lose much of what

\* *nāt'tshū-rāl*,

† *prō-nūn-she-ā'shūn*.

is delivered, and must always be dissatisfied with a reader who hurries and tires them. Chil'dren are very apt to read too fast, and to take a pleasure in it, thinking that they who pronounce the words with the greatest rapidity, are the best scholars.—The heavy, dronish, sleepy reader, and who often makes pauses where there should be none, is also very disagreeable. If he hems and yawns between the periods, he is still more so.

#### 4. Study to avoid an irregular mode of pronunciation.

It is a great fault in reading, to raise and fall the voice by fits and starts; to elevate and depress it unseasonably without regard to sense or stops; or always to begin a sentence with a high voice, and conclude it with a low one; or, on the contrary, to begin with a low voice, and conclude with a high one. To avoid these errors, the sentence should not be begun in too high, or too low a key; regard should be had to the nature of the points, and the length of the periods; and the reader's mind should be attentive to the subject, sense, and spirit of his author.

5. With the utmost care avoid a flat, dull, uniform voice, without emphasis or cadence, or a proper regard to the sense of what is reading.

This is a practice to which chil'dren who do not love learning, and who are tired of their lessons, are very prone. When this mode of reading becomes ha-bit'u-al,\* it is painful to the hearer, and very difficult to be remedied. The best means of cure are those prescribed for the preceding error: for if the mind be attentive to the sentiments delivered, the voice will be adapted to their nature and importance.

6. Reading with an improper tone, is a great and common fault of learners, and must be carefully avoided.

No habit is more easy to be contracted than this, or harder to be overcome. This unnatural tone in reading, is always disgusting to persons of sense and delicacy. Some have a squeaking tone. Persons whose voices are shrill and weak, or overstrained, are apt to fall into this tone.—Some have a singing or canting note: others assume a high swelling tone. These lay too much stress on every sentence, and violate every rule of decent pronunciation.—Some affect an awful and striking tone, attended with solemn gri-mace; as if they wished to move the hearer with every word, whether the weight of the subject supports them or not.—Some have a set, uniform tone of voice, which has already been noticed. Others have a strange, whimsical, whining tone, peculiar to themselves, and not easy to be described. They are continually laying the emphasis on words which do not require or deserve it.

\* *hā-bitsh'ū-āl.*

To avoid all kinds of unnatural and disagreeable tones, we should read with the same ease and freedom that would mark our private conversation, on the same subject. We do not hear persons converse in a tone; if we did, we should laugh at them. "Do not," says Dr. Watts, "affect to change that natural and easy sound with which you speak, for a strange, new, awkward tone, as some do when they begin to read. We should almost be persuaded that the speaker and the reader were two different persons, if our eyes did not tell us the contrary."

We shall close these rules and observations, by a remark of considerable importance to young persons who are desirous of learning to read well. Few rules on the subject are intelligible to children, unless illustrated by the voice of a competent instructor. They should, therefore, pay great attention to the manner in which their teacher, and other persons of approved skill, perform the business of reading. They should observe their mode of pronouncing the words, placing the emphasis, making the pauses, managing the voice, and adapting it to the various subjects they read; and, in all these respects, endeavour to imitate them as nearly as possible.

# INTRODUCTION TO THE ENGLISH READER.

## PART I. PIECES IN PROSE.

### CHAPTER I. SE-LECT SENTENCES AND PARAGRAPHS.

#### SECTION I.

TO be good is to be happy.  
Vice, soon or late, brings misery.  
We were not made for ourselves only.  
A good person has a tender concern for the happiness of others.

Modesty is one of the chief ornaments of youth.  
Deceit discovers a little mind.  
Cultivate the love of truth.  
No confidence can be placed in those who are in the habit of lying.

Neglect no opportunity of doing good.  
Idleness is the parent of vice and misery.  
Cleanliness promotes health of body and delicacy of mind.  
The real wants of nature\* are soon satisfied.  
A contented mind is an inestimable treasure.  
Deliberate before you promise.  
Boast not of the favours you bestow.  
Merit the approbation of the wise and good.  
It is a great blessing to have pious and virtuous† parents.  
The most secret acts of goodness are seen and approved by the All-mighty

#### SECTION II.

Our reputation, virtue,‡ and happiness, greatly depend on the choice of our companions.

Good or bad habits, formed in youth, generally go with us through life.

\* nā'tshūre.

† vīr'tshū-us.

‡ vīr'tshū-us.

We should be kind\* to all persons, even to those who are unkind† to us.

When we acknowledge our misconduct, and are sorry for it, generous and good persons will pity and forgive us.

Our best friends are those who tell us of our faults, and teach us how to correct them.

If tales were not listened to, there would be no tale-bearers.

To take sincere pleasure in the blessings and excellencies of others, is a sure mark of a good heart.

We can never treat a fellow-creature ill, without offending the gracious Cré-â'tor and Fa'ther of all.

A kind word, nay, even a kind look, often affords comfort to the afflicted.

Every desire of the heart, every secret thought, is known to him who made us.

### SECTION III.

He that cares only for himself, has but few pleasures, and those few are of the lowest order.

We may escape the censure of others, when we do wrong privately; but we cannot avoid the reproaches of our own mind.

Pàr-ti-â'l'i-ty† to self often hides from us our own faults; we see very clearly the same faults in others.

Never sport with pain and distress in any of your amusements; nor treat even the meanest insect with wanton cruelty.

Vicious pursuits may yield a few scattered pleasures; but piety and virtue will make our whole life happy.

Fancy paints pleasures at a distance, with beautiful colours; but possession often takes away their beauty.

We should accustom ourselves to bear small injuries patiently; we shall then be better able to support great ones.

When provoked by the follies of others, think of your own imperfections, be patient and humble.

Without frugality none can be rich; and with it very few would be poor.

The good or bad disposition of children, often shows itself, in their behaviour to servants and inferiours; it is seen even in their treatment of dumb animals.

They who ridicule the wise and good, are dangerous companions; they bring virtue itself into contempt.

We cannot be good as God is good, to all persons every

\* *kyind*.

† *ün-kyind*.

‡ *pàr-sha-ü-c-te*.

where; but we can rejoice, that every where there is a God to do them good.

## SECTION IV.

WHEN bles'sed with health and prosperity, cultivate a hūm'ble and compassionate disposition: think of the distresses of human life; of the solitary cōt'tāge, the dying pārent, and the weeping orphan.

Avoid' all harshness in behaviour: treat every one with that cōur'te-sy\* which springs from a mild and gentle heart.

Be slow in forming intimate connexions: they may bring dis-hōn'our and misery.

Almost all our desires are apt to wander into an improper course: to di-rēct' them properly requires care; but that care will render us safe and happy through life.

The days that are pāst are gone for ever; those that are to come, may not come to us; the present time only is ours: let us, thērefōre, improve it as much as possible.

They who are moderate in their expectations, meet with few disappointments: the eager and presumptuous† are continually disappointed

Whatever is wōrth doing at all, is wōrth doing well: but it is impossible to do any thing well; without attention.

Let us not expect too much pleās'ure in this life: no situation is exempt from trouble. The best pērsōns are, no doubt, the happiest; but they too have their trials and afflictions.

## SECTION V.

How greatly do the kind† offices of a dutiful and affectionate child gladden the heart of a pārent, especially when sinking under age or in-fir'mi-ties!||

What better proof can we give of wisdom and goodness, than to be content with the station in which Providence has placed us?

An hōn'est man, (as Pope expresses himself,) is the noblest work of God.

How pleās'ant it is, when we lie down at night, to reflect that we are at peace with all pērsōns! that we have carefully pērfōrm'ed the duties of the day! that the Al-migh'ty beholds and loves us!

How readily should we forgive those who offend us, if we consider how much our heavenly Fāther has forgiven us!

\* kūr'te-se. † prē-sūm'ishū-ūs. ‡ kyind. || in-fir'me-tis.



Who would exchange the humble peace which virtue gives, for all the honours and pleasures of a vain world?

Pride, (to use the emphatical words of a sacred writer,) was not made for man.

How can we spend our time foolishly, when we know that we must give an account hereafter, of our thoughts, words, and actions?

How glorious an object is the sun; but how much more glorious is that great and good Being, who made it for our use!

Behold, how rich and beautiful are the works of nature! \* What a bountiful provision is made for our wants and pleasures!—Surely, the Author of so many blessings is worthy of our love and gratitude!

## SECTION VI.

CYRUS, when young, being asked what was the first thing which he learnt, answered; “To speak the truth.”

E-pām-i-nōn-dās, the celebrated Thēbān general, was remarkable for his love of truth. He never told a lie, even in jest.

All our moral duties are contained in these few words; “Do as you would be done by.”

The following was a favourite sentiment of the wise and good Sōc’ra-tēs: “We should eat and drink, in order to live; instead of living, as many do, to eat and drink.”

Ar-ta-xēx’ēs Mnēmōn, king of Pēr’si-ā,† being, upon an extraordinary occasion, reduced to eat barley-bread and dried figs, and to drink water; “What pleasure,” said he, “have I lost till now, by my delicacies and excess.”

When Cātō drew near the close of life, he made this most benevolent declaration to his friends: “The greatest comfort of my old age, is, the pleasing remembrance of the friendly offices I have done to others. To see them easy and happy by my means, makes me truly so.”

Mār’k Antony, when under adverse circumstances,|| made this interesting exclamation; “I have lost all except what I have given away!”

The Emper’or Mār’cūs Au-rē’li-us, a pious and good man, expressed the benevolence of his heart, in these words. “I cannot relish a happiness which no one partakes of but myself.”

Ed’ward the VI. king of Eng’land,† being, when very young, required by his uncle, to sign a warrant for the execution

\* nā’tshāre.

† Pēr’she-ā.

‡ Ing’lānd.

|| cūm-stān-vīs.

of a poor woman, on account of her religious principles, said, with tears in his eyes: "I almost wish I had never lēarn'ed to write."

## SECTION VII.

PITY the sorrows and sufferings of the poor. Disdāin' not to enter their wretched ābodes; nor to listen to their moving lam-en-tā'tions.

Gratitude is a delightful emotion. The grateful heart at once pērforms' its duty, and endears itself to others.

If we ought to be grateful for sēr'vices received from our friends, how should our hearts glow with thankfulness to Him, who has given us being, and all the blessings we enjoy!

Young people too often set out in life, with too much confidence in themselves. Alas! how little do they know the dangers which āwāit them!

To repine at the improvements of others, and wish to deprive them of the praise they have dešerv'ed, is an envious and odious disposition.

We ought not to be proud or vain of the ād-vān'ta-geš we pōssēs'; but hūm'bly endeavour to use them for the benefit of our fellow-creatures, and the glory of that great Being from whom we have received them.

If we consider how much the cōm'fōrt, or the uneasiness of all āround' us, depends on the state of our own tēmp'er, we should surely endeavour to render it sweet, and accommodat'ing.

When we feel our inability to rēgīst' evil, and to do good, what a cōm'fōrt it is, to know that our heavenly Fā'ther will, if we hūm'bly apply to him, hear our prayers, and graciously assist us!

When young pērsōns āre afflicted with illness, how greatly do they endear themselves to all ābout' them, by being tractable, considerate, gentle, and grateful! but how painful it is, to see them peevish, self-willed, and unthankful! How much do the former quāl'ities lessen the affliction; and the latter increase it!

A family where the great Fā'ther of the ū-ni-vērsē is duly revered; where pārents āre hōn'oured and obeyed; where brothers and sisters dwell tōgēther in love and harmony; where peace and order reign; where there is no law but the law of kindness\* and wisdom; is surely a most delightful and interesting s'pectacle!

\* *kindness.*

## SECTION VIII.

God is the kindest and best of beings. He is our Fà'ther. He approves us when we do well : he pities us when we èrr : and he desires to make us happy for ever. How greatly should we love so good and kind a Fà'ther ! and how careful should we be to sèrve and please him !

Never insult the unfortunate,\* especially when they implore relief or assistance. If you cannot grànt their requests, refuse them mildly and tenderly. If you feel compassion for them, (and what good heart can behold distress without feeling compassion ?) be not àshà'med to express it.

Listen to the affectionate counsels of your pàrents ; tréas'ure up their pré'cepts ; respect their riper judgment ; and enjoy, with gratitude and delight, the àd-vàn'ta-ges resulting from their society. Bind to your bò'sóm, by the most endearing ties, your brothers and sisters ; cherish them as your best companions, through the vâ'riegated journey of life ; and suffer no jéal'ous-ies and contentions to interrupt the hàr'mony, which should ever reign àmongst' you.

They who àre accustomed to view their companions in the most favourable light, àre like pèrsons who dwell àmidst' those beautiful scenes of nà'ture,† on which the eye rests with pleàs'ure. Suspicious pèrsons resemble the traveller in the wilderness, who sees no objects àround' him, but what àre either dreary or terrible.

## SECTION IX.

An amiable youth la-mèn'ted, in terms of sincere grief, the death of a most affectionate pàrent. His companion endeavoured to console him by the reflection, that he had always behaved to the deceased, with duty, tenderness, and respect. "So I thought," replied the youth, "whilst my pàrent was living : but now I recollect, with pain and sorrow, many instances of dis-o-bé'di-ence and neglect, for which, alas ! it is too late to make à-tòne'mént."

Sir I'sàac New'ton possèss'ed a remarkably mild and even temper. This great man, on a particular occasion, was called out of his study to an adjoining apartment. A little dog, named D'ya-mónd, the constant but incurious attendant of his master's resèarches, happened to be left àmong the papers ; and threw down a lighted candle, which consumed the almost finished labours of some years. Sir I'sàac soon return-

\* àn-fór'tahù-nàt.

† nà'tahùre.

ed, and had the mortification to behold his irreparable loss. But, with his usual self-possession, he only exclaimed; "Oh, Di'a-mônd! Di'a-mônd! thou little knowest the mischief thou hast done."

Queen Câr'o-line having observed that her daughter, the princess —, had made one of the ladies about her stand a long time, whilst she was talking to her on some trifling subject, was resolved to give her a suitable rēp-ri-mānd'. When the princess came in the evening, as usual, to read to her, and was drawing a chair to sit down, the queen said, "No, my dear, you must not sit at present; for I intend to make you stand this evening, as long as you suffered lady — to remain in the same position."

The benevolent John Howard, having settled his accounts at the close of a particular year, and found a balance in his favour, proposed to his wife to make use of it in a journey to Lôn'don, or in any other a-mūse'ment she chose. "What a pret'ty\* cōt'tāge for a poor family it would build!" was her answer. This charitable hint met his cordial† approbation, and the money was laid out accordingly.

Horace, a celebrated Ro'man poet, relates, that a countryman, who wanted to pass a river, stood loitering on the banks of it, in the foolish expectation, that a current so rapid would soon discharge its waters. But the stream still flowed; increased, pēr'hāps', by fresh torrents from the mōūn'tains: and it must for ever flow, because the sources, from which it is derived, are inexhaustible. Thus, the idle and irresolute youth trifles over his books, or wastes in play the precious moments; dēfēr'ring the task of improvement, which at first is easy to be accomplished, but which will become more and more difficult, the longer it is neglected.

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## CHAPTER II.

### NARRATIVE PIECES.

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#### SECTION I.

##### *The Pious Sons.*

1. IN one of those terrible eruptions of mount Ētnā, which have often happened, the danger to the inhabitants of the adjacent country, was uncommonly great.

\* *prî'te.*

† *kôr'je-ăt.*

2. To avoid' im-mé'di-áte destruction from the flames and the melted lava which ran down the sides of the móûn'tain, the people wére obliged to retire to a considerable distance.

3. Amidst' the hurry and confusion of such a scene, (every one flying and carrying áway whatever he deemed most precious) two brothers, the one named Ā-nā'pi-ās, and the other Ām-phin'o-mûs, in the height of their solicitude for the prĕ-ĕrvát'ion of their wealth and goods, suddenly recollected that tûeir father and mother, both very old, wére unable to save themselves by flight.

4. Filial tenderness triumphed over every other consideration. "Where," cried the generous youths, "shall we find a more precious trĕas'ure than they àre who gave us being, and who have cherished and protected us through life?" Having said this, the one took up his father on his shoulders, and the other his mother, and happily made their way through the surrounding smoke and flames.

5. All who wére witnesses of this dutiful and affectionate conduct, wére struck with the highest admiration: and they and their posterity, ever áfter, called the path, which these good young men took in their retreat, "The Field of the Pious."

## SECTION II.

### *Filial Sensibility.*

1. A strong instance of affectionate and dutiful attachment to pàrents, has been related in the preceding section. The following display of filial tenderness, is scàrcely less interesting and extraordinary.

2. A young gentleman in one of the academies at Pär'is, was remarked for eating nóthing but soup and dry bread, and drinking only water. The governour of the institution, attributing this singularity to excess of devotion, reproved his pupil, and endeavoured to persuade him to alter his resolution.

3. Finding, however, that his remonstrances wére ineffectual, he sent for him ágain', and observ'ed to him, that such conduct was highly unbecoming, and that it was his duty to conform to the rules of the academy.

4. He then endeavoured to lĕarn the reason of his pupil's conduct; but as the youth could not be prevailed upon to impart the secret, the governour at lást threatened to send him back to his family.

5. This mēn'āce produced an immediate explanation: "Sir," said the young man, "in my father's house I eat nothing but black bread, and of that very little: here I have good soup, and excellent white bread; and though I might, if I chose it, fare lūx-ū'ri-ōus-ly,\* I cannot pērsuādē' my-sēlf' to take any thing else, when I reflect on the situation in which I have left my father and mother."

6. The governour was greatly moved by this instance of filial sensibility, and could not refrain from tears. "Your father," said he, "has been in the army; has he no pension?" "No," replied the youth; "he has long been soliciting one: but, for want of money, has been oblig'd to give up the pursuit: and rather than contract any debts at Vēr-sailles, he has chosen a life of wretchedness in the country."

7. "Well," returned the gouverneur, "if the fact is as you have represented it, I promise to procure for your father a pension of five hundred livres a year. And since your friends are in so reduced circumstances, take these three lōū-is d'ōr's† for your pocket expenses. I will undertake to remit your father the first half year of his pension, in ād-vānce."

8. "Ah, Sir!" replied the youth, "as you have the goodness to propose remitting a sum of money to my father, I entreat you to add to it these three lōū-is d'ōr's.‡ As I have here every thing I can wish for, I do not need them: but they would be of great use to my father, in the main'ten-ānce§ of his other chil'drēn."

### SECTION III.

#### *Cruelty to Insects condemned.*

1. A CERTAIN youth indulged himself in the cruel entertainment of torturing|| and killing flies. He tore off their wings and legs, and then watched with plēas'ure their feeble efforts to escape' from him.

2. Sometimes he collected a number of them together, and crushed them at once to death; glorying, like many a celebrated hero, in the devastation he committed.

3. His tutor remonstrated with him in vain, on this barbarous conduct. He could not persuade him to believe that flies are capable of pain, and have a right, no less than ourselves, to life, liberty, and enjoyment.

4. The signs of agony, which, when tormented, they ex-

\* lūx-ū'ri-ōus-le. † lū-ē-dōr's. ‡ mēn'ten-ānce. || tōrt'shū-ring.

press by the quick and various contortions of their bodies, he neither understood nor regarded.

5. The tutor had a *mīcrō-scōpe*; and he desired his pupil, one day, to examine a most beautiful and surprising animal. "Mark," said he, "how it is studded from head to tail with black and silver, and its body all over beset with the most curious bristles! The head contains the most lively eyes encircled with silver hairs; and the trunk consists of two parts, which fold over each other. The whole body is ornamented with plumes and decorations, which surpass all the *lūx'ū-riēs* of dress, in the courts of the greatest princes."

6. Pleas'd and astonished with what he saw, the youth was impatient to know the name and properties of this wonderful animal. It was withdrawn from the magnifier; and, when offered to his naked eye, proved to be a poor fly, which had been the victim of his wanton cruelty.

PER'CI-VAL.

#### SECTION IV.

##### *Selfish Sorrow reproved.*

1. One day, during the summer vacation, *Ā-lēx'is* had prepared himself to set out, with a party of his companions, upon a little journey of pleasure. But the sky\* lowered, the clouds gathered, and he remained for some time in anxious suspense about his expedition; which at last was prevented by heavy and continued rain.

2. The disappointment overpowered his fortitude; he burst into tears; lamented the untimely change of weather; and sullenly refused all consolation.

3. In the evening the clouds were dispers'd, the sun shone with unusual brightness; and the face of nature† seemed to be renewed in vernal beauty.

4. *Eū-phrō'ni-ūs*‡ conducted *Ā-lēx'is* into the fields. The storm of passion in his breast was now stilled; and the serenity of the air, the musick of the feathered songsters, the verdure|| of the meadows, and the sweet perfume§ which breathed around, regaled every sense, and filled his mind with delightful emotions.

5. "Do not you remark," said *Eū-phrō'ni-ūs*, "the delightful change which has suddenly taken place in the whole creation? Recollect the appearance of the scene before us yesterday. The ground was then parched with a long

\* *skēē*.

† *nā'tshūre*.

‡ *Yū-frō'ne-ūs*.

§ *tēr'jūre*.

droùght; the flowers hid their drooping heads; no fràgrànt odours wère pèrcèiv'd; and vegetation seem'd to cease. To what cause must we impute the revival of na'ture?"\*

6. "To the rain which fell this morning," replied À-l'è-x'is, with a modest confusion. He was struck with the selfishness and folly of his conduct; and his own bitter reflections anticipated the reproofs of Eù-phrō-ni-ūs.

PER'CI-VAL.

## SECTION V.

*We are often deceived by Appearances.*

1. A YOUTH, who lived in the country, and who had not acquired, either by reading or cōvērsā'tion, any knowledge of the ān'i-māl's\* which inhabit fōr'eign regions, came to Mān'chēs-tér, to see an exhibition of wild beasts.

2. The size and figure of the elephant struck him with awe; and he viewed the rhinoc'eros with astonishment. But his attention was soon withdrawn from these animals, and di-réc'ted to another, of the most elegant and beautiful form.

3. He stood contemplating, with silent ād-mi-rā'tion, the glossy smōōthness of his hair; the blackness and regularity of the streaks with which he was marked; the symmetry of his limbs; and, ābōve all, the placid sweetness of his countenance.

4. "What is the name of this lovely animal," said he to the keeper, "which you have placed near one of the ugliest beasts in your collection; as if you meant to contrast beauty with deformity?"

5. "Beware, young man," replied the intelligent keeper, "of being so easily captivated with extērnal appearance. The animal which you admire is called a tiger; and, notwithstanding the meekness of his looks, he is fierce and savage beyond description. I can nōīther terrify him by correction, nor tame him by indulgence. But the other beast, which you dēspīge, is in the highest degree dōc'ile,† affēctionate, and useful.

6. "For the benefit of man he traverses the sandy dēs'erts of A-rā-bi-ā; where drink and pās'ture‡ are seldom to be found; and will continue six or seven days without sustenance, yet still patient of labour. His hair is manufāctured into clothing; his flesh is deemed wholesome nourishment; and the milk of the female is much valued by the A'rābs.

\* ān'ē-māl's, not ān'ē-nūl's.

† dōs'cīl.

‡ pās'lahūre.



7. "The camel, therefore, for such is the name given to this animal, is more worthy of your admiration than the tiger; notwithstanding the inelegance of his make, and the two bunches upon his back: For mere external beauty is of little estimation; and deformity, when associated with amiable dispositions and useful qualities, does not preclude our respect and approbation."

PERCI-VAL.

## SECTION VI.

### *The two Bees.*

1. On a fine morning in summer, two bees set forward in quest of honey, the one wise and temperate, the other careless and extravagant. They soon arrived at a garden enriched with aromatick herbs, the most fragrant flowers, and the most delicious fruits.

2. They regaled themselves with the various dainties that were spread before them: the one loaded his thighs, at intervals, with provisions for the hive against the distant winter; the other revelled in sweets, without regard to any thing but his present gratification.

3. At length they found a wide-mouthed phial,\* that hung beneath the bough of a peach-tree, filled with honey ready tempered, and exposed to their taste in the most alluring manner. The thoughtless epicure, in spite of his friend's remonstrances, plunged headlong into the vessel, resolving to indulge himself in all the pleasures of sensuality.

4. His philo-sophick companion, on the other hand, sipped a little with caution; but, being suspicious of danger, flew off to fruits and flowers; where, by the moderation of his meals, he improved his relish for the true enjoyment of them.

5. In the evening, however, he called upon his friend, to inquire whether he would return to the hive: but he found him surfeited in sweets, which he was as unable to leave, as to enjoy.

6. Clogged in his wings, enfeebled in his feet, and his whole frame totally enervated, he was but just able to bid his friend adieu; and to lament, with his latest breath, that though a taste of pleasure may quicken the relish of life, an unrestrained indulgence leads to inevitable destruction.

DODSLEY.

\* phial.

## SECTION VII.

*Ingenuity and Industry rewarded.*

1. A RICH hūs'bánd-mán had two sons, the one exactly a year older than the other. The very day the second was born, he set, in the entrance of his ór'chard, two young apple-trees of equal size; which he cultivated with the same care, and which grew so equally, that no pèrson could pèr-cèive' the least difference between them.

2. When his children wère capable of handling gàrden tools, he took them, one fine morning in spring, to see these two trees, which he had plánt'ed for them, and called after their names: and when they had sufficiently admired their growth, and the number of blossoms that covered them, he said, "my dear children, I give you these trees: you see they àre in good condition.

3. "They will thrive as much by your care, as they will decline by your negligence; and their fruit will reward you in proportion to your labour."

4. The youngest, named Èd'münd, was industrious and attentive. He busied himself in clearing his tree of insects that would hurt it; and he propped up its stem, to prevent its taking a wrong bent.

5. He lòò'sened the èarth àbout it, that the warmth of the sun, and the môist'ure of the dews, might cherish the roots. His mother had not tended him more carefully in his infancy, than he tended his young apple-tree.

6. His brother, Mō'sès, did not imitate his exām'ple. He spent a great deal of time on a mount that was near, throwing stones at the passengers in the road. He went àmong all the little dirty country boys in the neighbourhood, to box with them; so that he was often scen with broken shins and black eyes, from the kicks and blows he received in his quàrrels.

7. In short, he neglected his tree so far, that he never thought of it, till, one day in autumn, he, by chānce, saw Èd'münd's tree so full of apples streaked with purple and gold, that had it not been\* for the props which support'ed its brānches, the weight of its fruit must have bent it to the ground.

8. Struck with the sight of so fine a tree, he hastened to his own, hoping to find as large a crop upon it; but, to his

\* bin.

great surprise, he saw scarcely any thing, except branches covered with moss, and a few yel'low withered leaves.

9. Full of passion and jealousy, he ran to his father, and said; "Fàther, what sort of a tree is that which you have given me? It is as dry as a broomstick; and I shall not have ten apples on it. My brother you have used better: bid him at least share his apples with me."

10. "Share with you!" said his father; "so the industrious must lōse his labour, to feed the idle! Be satisfied with your lot: it is the effect of your negligence: and do not think to accuse me of injustice, when you see your brother's rich crop. Your tree was as fruitful, and in as good order as his: it bore as many blossoms, and grew in the same soil, only it was not fostered with the same care.

11. "Ed'münd has kept his tree clear of hurtful insects; but you have suffered them to eat up yours in its blossoms. As I do not choose to let any thing which God has given me, and for which I hold my-sèlf accountable to him, go to ruin, I shall take this tree from you, and call it no more by your name.

12. "It must pass through your brother's hands, before it can recover itself; and from this moment, both it and the fruit it may bear, are his property. You may, if you will, go into my nursery, and look for another; and rear it, to make amēnds for your fault: but if you neglect it, that too shall be given to your brother, for assisting me in my labour."

13. "Mō'sēs felt the justice of his father's sentence, and the wisdom of his design. He thère'fore went that moment into the nursery, and chose one of the most thriving apple-trees he could find. Ed'münd assisted him with his advice in rearing it; and Mō'sēs embraced every occasion of paying attention to it.

14. He was now never out of hū'mour with his cōm'rādes, and still less with himself; for he applied chēerfully to work: and, in autumn, he had the plēas'ure of seeing his tree fully ān'swer his hopes. Thus he had the double advān'tage, of enriching himself with a splendid crop of fruit;\* and, at the same time, of subduing the vicious habits he had contracted. His father was so well pleased with this change, that the following year he divid'd the prod'uce of a small ôr'ohārd between him and his brother.

BERQUIN.

\* *frûit*, — *u* long after *r*, sounds like *oo*.

## SECTION VIII.

*The secret of being always satisfied.*

1. A CERTAIN It-äl'ian bishop was remarkable for his happy and contented disposition. He met with much opposition, and encountered many difficulties in his journey through life : but it was öbšerv'ed that he never repined at his condition, or betrayed the least degree of impatience.

2. An intimate friend of his, who highly admired the virtue which he thought it impossible to imitate, one day asked the prelate, if he could communicate the secret of being always satisfied. "Yes,"\* replied the good old man, "I can teach you my secret, and with great facility. It consists in nothing more, than in making a right use of my eyes."

3. His friend begged him to explain himself. "Most willingly," returned the bishop. "In whatever state I am, I first of all look up to heaven ; and reflect, that my principal business here is to get to that blës'sed äbode. I then look down upon the earth, and call to mind that, when I am dead, I shall occupy but a small space in it.

4. "I then look äbroäd into the world, and öbšerve' what multitudes there äre, who, in every respect, äre less fortunate than my-sëlf'. Thus I lærn where true happiness is placed ; where all our cares must end ; and how very little reason I have to repine, or to complain."

## SECTION IX.

*Beneficence its own Reward.*

1. PI-GAL'LE, the celebrated artist, was a man of great humanity. Intending, on a particular occasion, to make a journey from Ly'ons to Pär'is, he laid by twelve löu-is-d'ör's† to defray his expenses. But a little before the time proposed for his setting out, he öbšerv'ed a man walking with strong marks of deep-felt sorrow in his countenance and deportment.

2. Pi-gäl'le, impelled by the feelings of a benevolent heart, accosted him, and inquired with much tenderness, whether it was in his power to afford him any relief. The stränger, impressed with the manner of this friendly address, did not hesitate to lay open his distressed sítuä'tion.‡

3. "For wânt of ten löu-is-d'ör's," said he, "I must be dragged this evening to a dungeon ; and be separated from a tender wife and a numerous family." "Do you wânt no

\* *Yes.*† *lû-t-dörs'.*‡ *süt-tshü-d'shün.*

more?" exclaimed the humane artist. "Come along with me; I have twelve *lou-is-d'or*s in my trunk; and they are all at your service."

4. The next day a friend of *Pi-galle's* met him; and inquired whether it was true, that he had, as was publicly reported, very opportunely relieved a poor man and his family from the greatest distress. "Ah, my friend!" said *Pi-galle*, "what a delicious supper did I make last night, upon bread and cheese, with a family whose tears of gratitude marked the goodness of their hearts; and who blessed me at every mouthful they ate!"\*

## SECTION X.

### *The Compassionate Judge.*

1. THE celebrated *Charles An'tho-ny Dô-mât*, was promoted to the office of a judge of a Provincial court, in the south of France, in which he presided, with publick applause, for twenty-four years. One day a poor widow brought a complaint before him, against the baron de *Nâirac*, her landlord, for turning her out of possession of a farm which was her whole dependence.

2. *Dô-mât* heard the cause; and finding by the clearest evidence that the woman had ignorantly broken a covenant in the lease, which empowered the landlord to take possession of the farm, he recommended mercy to the baron towards a poor honest tenant, who had not willingly transgressed, or done him any material injury. But *Nâirac* being inexorable, the judge was obliged to pronounce a sentence of expulsion from the farm, and to order payment of the damages mentioned in the lease, together with the costs of the suit.

3. In delivering this sentence, *Dô-mât* wiped his eyes, from which tears of compassion flowed plentifully. When the order of seizure, both of her person and effects, was decreed, the poor woman exclaimed: "O, just and righteous God! be thou a father to the widow and her helpless orphans!" and immediately she fainted away.

4. The compassionate judge assisted in raising the distressed woman; and after inquiring into her character, the number of her children, and other circumstances,† generously presented her with a hundred *lou-is-d'or*s, the amount of her damages and costs, which he prevailed with the baron to

\* &c.

† *pi'tahc-üs.*

‡ *si'r'küm-s'ün-s'iz.*

accept as a full recompense; and the widow was restored to her farm.

5. Deeply affected with the generosity of her benefactor, she said to him: "O, my lord! when will you demand payment, that I may lay up for that purpose?" "I will ask it," replied Dō'māt, "when my conscience shall tell me I have done an improper act."

## SECTION XI

*rous Negro.*

A respectable negro, resided in the island of Barbadoes, and dealt chiefly in the retail way. In his business he conducted himself so fairly and cōm-plai-sant'ly, that, in a town filled with little peddling shops, his doors were thronged with customers. I have often dealt with him, and always found him remarkably hōn'est and obli'ging.

2. If any one knew not where to obtain an article, Jō'sēph would endeavour to procure it, without making any advāntāge for himself. In short, his character was so fair, his manners so generous, that the best people showed him a regard, which they often deny to men of their own colour, because they are not blēss'ed with the like goodness of heart.

3. In 1756 a fire happened, which burned down great part of the town, and ruined many of the inhabitants. Jō'sēph lived in a quārt'er that escap'ed the destruction; and expressed his thankfulness, by softening the distresses of his neighbours. Among those who had lost their property by this heavy misfortune,\* was a man to whose family, Jō'sēph, in the early part of his life, owed some obligations.

4. This man, by too great hospitality, an excess very common in the West In'di-es,† had involved himself in difficulties, before the fire happened; and his estate‡ lying in houses, that event entirely ruined him. Amidst the cries of misery and want, which excited Jō'sēph's compassion, this man's unfortunate§ situation claimed particular notice. The generous, the open temper of the sufferer, the obligations that Jō'sēph owed to his family, were special and powerful motives for acting to'wards him the part of a friend.

5. Jō'sēph had his bond for sixty pounds stērl'ing. "Unfortunate‖ man!" said he, "this debt shall never come against‖ thee. I sincerely wish thou couldst settle all thy

\* mis-fōrtūne. † In'di-es, or In'jiz. ‡ en-fōrtū-nāt. § u-n-gen'at.

other affairs as easily! But how am I sure that I shall keep in this mind? May not the love of gain, especially when, by length of time, thy misfortune\* shall become familiar to me, return with too strong a current, and bear down my fellow-feeling before it? But for this I have a remedy. Never shalt thou apply for the assistance of any friend against my avarice."

6. He arose, ordered a large account that the man had with him, to be drawn out; and in a whim that might have called up a smile on the face of charity, filled it<sup>u</sup> again,† twisted the bond, and lighted the account was drawing out, he continued smoking in a state of mind that a monarch might envy. When it was finished, he went in search of his friend, with the discharged account and the mutilated bond, in his hand.

7. On meeting him, he presented the papers to him with this address: "Sir, I am sensibly affected with your misfortunes; the obligations I have received from your family, give me a relation to every branch of it. I know that your inability to pay what you owe, gives you more uneasiness than the loss of your own substance. That you may not be anxious on my account in particular, accept of this discharge, and the remains of your bond.—I am overpaid in the satisfaction that I feel from having done my duty. I beg you to consider this only as a token of the happiness you will confer upon me, whenever you put it in my power to do you a good office."

RAM SAY.

## SECTION XII.

### *The In-di-ān Chief.*

1. DURING the war in Ā-mēr'i-cā, a company of In-di-āns attacked a small body of British troops, and defeated them. As the In-di-āns had greatly the advāntage in swiftness of foot, and were eager in the pursuit, very few of the British escap'ed; and those who fell into their hands, were treated with a cruelty, of which there are not many examples, even in that country.

2. Two of the In-di-āns came up to a young officer, and attacked him with great fury. As they were armed with battle-axes he had no hope of escape'. But, just at this crisis, another In-di-ān came up, who was advanced in years, and was armed with a bow and arrows.

3. The old man instantly drew his bow; but, after having

\* mis-fūr'tshūne.

† ā-gēns'.

‡ ū-gēn'.

taken his aim at the officer, he suddenly dropped the point of his arrow, and interposed between him and his pursuers, who were about to cut him in pieces. They retired with respect. The old man then took the officer by the hand, soothed him into confidence by caresses; and, having conducted him to his hut, treated him with a kindness\* which did hōn'our to his professions.

4. He made him less a slave than a companion; taught him the language of the country; and instructed him in the rude arts that are practised by the inhabitants. They lived together in the most perfect hār'mo-ny; and the young officer, in the treatment he met with, found nothing to regret, but that sometimes the old man fixed his eyes upon him, and, having regarded him for some minutes with a steady and silent attention, burst into tears.

5. In the mean time, the spring returned, and the Indians again took the field. The old man, who was still vigorous, and able to bear the fatigues of war, set out with them, and was accompanied by his prisoner. They marched above two hundred leagues across the forest, and came at length to a plain where the British forces were encamped. The old man showed his prisoner the tents at a distance: "There," says he, "are thy countrymen. There is the enemy who wait to give us battle. Remember that I have saved thy life, that I have taught thee to conduct a cān-de', to arm thyself with a bow and arrows, and to surprise the beaver in the forest.

6. "What wast thou, when I first took thee to my hut? Thy hands were those of an infant. They could neither procure thee sustenance nor safety. Thy soul was in utter darkness. Thou wast ignorant of every thing. Thou owest all things to me. Wilt thou then go over to thy nation, and take up the hatchet against us?" The officer replied, "that he would rather lose his own life, than take away that of his deliverer."

7. The In-di-ān, bending down his head, and covering his face with both his hands, stood sometime silent. Then looking earnestly at his prisoner, he said, in a voice that was at once softened by tenderness and grief; "Hast thou a father?" "My father," said the young man, "was alive when I left my country." "Alas!" said the In-di-ān, "how wretched must he be!" He paused a moment, and then added, "Dost thou know that I have been a father?—I am a father no

\* kyind'n: s.



more.—I saw my son fall in battle.—He fought at my side.—I saw him expire.—He was covered with wounds,\* when he fell dead at my feet."

8. He pronounced these words with the utmost vé'hé-mence. His body shook with a universal tremour. He was almost stifled with sighs, which he would not suffer to escape him. There was a keen restlessness in his eye; but no tears flowed to his relief. At length he became calm by degrees: and, turning towards the east, where the sun had just risen; "Dost thou see," said he to the young officer, "the beauty of that sky,† which sparkles with prevailing day? and hast thou pleasure in the sight?" "Yes," replied the young officer, "I have pleasure in the beauty of so fine a sky.‡" "I have none!" said the In'di-án, and his tears then found their way.

9. A few minutes after, he showed the young man a magnolia in full bloom. "Dost thou see that beautiful tree?" said he, "and dost thou look upon it with pleasure?" "Yes," replied the officer, "I look with pleasure upon that beautiful tree."—"I have no longer any pleasure in looking upon it!" said the In'di-án hastily: and immediately added: "Go, return to thy father, that he may still have pleasure, when he sees the sun rise in the morning, and the trees blossom in the spring!"

### SECTION XIII.

#### *Noble behaviour of Scip'i-ô.*

1. Scip'i-ô the younger, at twenty-four years of age, was appointed by the Rô'mân republick to the command of the army against the Spân'iards.‡ Soon after the conquest of Càr-tha-gē'nā, the capital of the empire, his integrity and virtue were put to the following exemplary and ever-memorable trial, related by historians, ancient and modern, with universal applause.

2. Being retired into his camp, some of his officers brought him a young virg'in of such ex'qui-site beauty, that she drew upon her the eyes and admiration of every body. The young conqueror started from his seat with confusion and surprise; and seemed to be robbed of that presence of mind and self-possession, so necessary in a general, and for which Scip'i-ô was very remarkable. In a few moments, having recovered himself, he inquired of the beautiful captive, in the most civil and polite manner, concerning her country, birth,|| and connections; and finding that she was betrothed to a Cél-ti-bé'ri-án

\* rhyming with bound, found, &c. † skē. ‡ Spân'yards. || bē'ri-án.

prince, named *Āl-lū'ci-ūs*,\* he ordered both him and the captive's parents to be sent for.

3. When the Spanish prince appeared in his presence, *Scip'i-ō* took him aside; and to remove the *ānx-i'e-ty*† he might feel on account of the young lady, addressed him in these words: "You and I are young, which admits of my speaking to you with freedom. They who brought me your future spouse, assured me at the same time that you loved her with extreme tenderness; and her beauty and merit left me no room to doubt it. Upon which, I reflected, that if I were in your situation,|| I should hope to meet with favour: I therefore think my-self happy in the present conjuncture to do you a service.

4. "Though the fortune of war has made me your master, I desire to be your friend. Here is your wife: take her, and may you be happy! You may rest assured, that she has been amongst us, as she would have been in the house of her father and mother. Far be it from *Scip'i-ō* to purchase any pleasure at the expense of virtue,§ *hōn'our*, and the happiness of an *hōn'est* man! No; I have kept her for you in order to make you a present worthy of you, and of me. The only gratitude I require of you, for this inestimable gift, is, that you will be a friend to the *Rōmān* people."

5. *Āl-lū'ci-ūs*'s heart was too full to make him any answer; but, throwing himself at the general's feet, he wept aloud; the captive lady fell down in the same posture, and remained so, till the aged father, overwhelmed with transports of joy, burst into the following words; "O, excellent *Scip'i-ō*! Heaven has given thee more than human virtue. O glorious leader! O wondrous youth! what pleasure can equal that which must now fill thy heart, on hearing the prayers of this grateful virgin, for thy health and prosperity?"

6. Such was *Scip'i-ō*; a soldier,¶ a youth, a heathen! nor was his virtue unrewarded. *Āl-lū'ci-ūs*, charmed with such magnanimity, liberality, and politeness, returned to his own country, and published, on all occasions, the praises of his generous and humane victor; crying out "that there was come into Spain a young hero, who conquered all things less by the force of his arms, than by the charms of his virtue, and the greatness of his beneficence."

DODD.

\* *Āl-lū'she-ūs*. † *āng-si'e-le*. ‡ *fū'tshūre*. || *sūl-tshū-ā'shien*. § *ver'tshū*. ¶ *sōl'jūr*.

## SECTION XIV.

*Vir'tue in hūm'ble life.*

1. In the preced'ing section, we have seen an illustrious instance of vir'tue in a p'erson of exalted rank. This section exhibits an equally striking exā'm'ple of uprightness in hūm'ble life. Vir'tue and goddness āre confined to no station : and wherever they āre discovered they cōm'mān'd' respect.

2. P'ēr'rīn, the amiable subject of this nar'rative, lost both his p'arents before he could articulate their names, and was oblig'ed to a charity-school for his education.\* At the age of fifteen he was hired by a farmer to be a shēp'hērd, in a neighbourhood where Lū-cēt'tā kept her father's sheep. They often met, and wēre fond of being togēther. After an acquaintance of five years, in which they had many opportunities of becoming thoroughly known to each other; P'ēr'rīn proposed to Lū-cēt'tā to āsk her father's consent to their marriage ; she blushed, and did not refuse her approbation.

3. As she had an errand to the town next day, the opportunity of her absence was chosen for making the proposal. "You wish to marry my daughter," said the old man; "have you a house to cover her, or money to main-tāin' her? Lū-cēt'tā's fortune† is not enough for both. It will not do, P'ēr'rīn; it will not do." "But," replied P'ēr'rīn, "I have hands to work : I have laid up twenty crowns of my wages, which will defray the expense of the wedding : I will work harder, and lay up more." "Well," said the old man, "you āre young, and may wait a little : get rich, and my daughter is at your s'erv'ice." P'ēr'rīn waited for Lū-cēt'tā's return in the evening.

4. "Has my father given you a refusal?" cried Lū-cēt'tā. "Ah, Lū-cēt'tā," replied P'ēr'rīn, "how unhappy am I for being poor! But I have not lost all hopes : my c'ircumstances may chānge for the better." As they wēre never tired of cōnvērs'ing togēther, the night approached, and it became dark. P'ēr'rīn, making a false step, fell on the ground. He found a bag, which was heavy. Drawing tōwārd's a light in the neighbourhood, he discovered that it was filled with gold. "I thank Heaven," cries P'ēr'rīn, in a transport of joy, "for being favourable to our wishes. This will satisfy your father, and make us happy." In their way to her father's house, a thought struck P'ēr'rīn. "This money is not ours, it belongs to some stranger; and p'ēr'hāps' this moment he is lamenting

\* ēd-jū-kā'shūn.

† mēn-tān'e'.

‡ fū'tōhūn'e.

Mē-lis'sā felt a strong inclination to comply with the call of this inviting nymph; but first she thought it would be prudent at least to ask her name.

"My name," said she, "is DISSIPATION."

4. The other female then advanced. She was clothed in a close habit of brown stuff, simply relieved with white. She wore her smooth hair under a plain cap. Her whole person was perfectly neat and clean. Her look was serious, but satisfied; and her air was staid and composed. She held in one hand a distaff; on the opposite arm hung a work-basket; and the girdle\* round her waist was garnished with scissors, knitting-needles, reels, and other implements of female labour. A bunch of keys hung at her side. She thus accosted the sleeping girl.

5. "Mē-lis'sā, I am the gēni-ūs who have ever been the friend and companion of your mother; and I now offer you my protection. I have no allurements to tempt you with, like those of my gay rival. Instead of spending all your time in amusements, if you enter yourself of my train, you must rise early, and pass the long day in a variety of employments, some of them difficult, some laborious, and all requiring exertion of body or of mind. You must dress plainly; live mostly at home; and aim at being useful rather than shining.

6. "But in return, I will insure you content, even spirits, self-approbation, and the esteem of all who thoroughly know you. If these offers appear to your young mind less inviting than those of my rival, be assured, however, that they are more real. She has promised much more than she can ever make good. Perpetual pleasures are no more in the power of Dissipation, than of Vice and Folly, to bestow. Her delights quickly pall, and are inevitably succeeded by languor and disgust. She appears to you under a disguise,† and what you see is not her real face.

7. "For my-self, I shall never seem to you less amiable than I now do; but, on the contrary, you will like me better and better. If I look grave to you now, you will see me cheerful at my work; and when work is over, I can enjoy every innocent amusement. But I have said enough. It is time for you to choose whom you will follow, and upon that choice all your happiness depends. If you would know my name, it is HOUSEWIFERY."‡

8. Mē-lis'sā heard her with more attention than delight, and though overawed by her manner, she could not help

\* girdle.

† disguise.

‡ housewifery.

turning again\* to take another look at the first speaker. She beheld her still offering her presents with so bewitching an air, that she felt it scarcely possible to resist; when, by a lucky accident, the mask with which Dissipation's face was so artfully covered, fell off. As soon as Mē-lis'sā beheld, instead of the smiling features† of youth and cheerfulness, a countenance wān and ghastly with sickness, and soured by fretfulness, she turned away with horror, and gave her hand unreluctantly to her sober and sincere companion.

BAR'BAULD.

## SECTION XVI.

### *The noble Bās'ket-mā'ker.*

1. THE Gēr'mān of rank and fortune, were formerly remarkable for the custom of having their sons instructed in some mechanical business, by which they might be habituated to a spirit of industry; secured from the miseries of idleness; and qualified, in case of necessity, to support themselves and their families. A striking proof of the utility of this custom, occurs in the following narrative.

2. A young Gēr'mān nobleman of great merit and talents, paid his addresses to an accomplished young lady of the Pa-lā'i-nāte; and applied to her father for his consent to marry her. The old nobleman, amongst other observations, asked him, "how he expected to main-tain‡ his daughter." The young man, surprised at such a question, observ'd, "that his pōs-sēss'ions were known to be ample, and as secure as the hōn'ours of his family."

3. "All this is very true," replied the father: "but you well know, that our country has suffered much from wars and devastation; and that new events of this nature may sweep away all your estate, and render you destitute. To keep you no longer in suspense, (continued the father, with great politeness and affection,) I have seriously resolved never to marry my daughter to any person, who, whatever may be his hōn'our, or property, does not pōs-sess some mechanical art, by which he may be able to support her in case of unforeseen events."

4. "The young nobleman, deeply affected with his determination, was silent for a few minutes; when recovering himself, he declared, "that he believed his happiness so much

\* ā-g'ēn'.

† f'z'āh'ān.

‡ mēn-tūnē.

depended on the proposed union, that no difficulty or submissions, consistent with his *hôn'our*, should prevent him from endeavouring to accomplish it." He begged to know whether he might be allowed six months to acquire the knowledge of some manual art. The father, pleased with the young man's resolution, and affection for his daughter, consented to the proposal; and pledged his *hôn'our* that the *mār'riage*\* should take place, if, at the expiration of the time limited, he should succeed in his undertaking.

5. Animated by the tenderest regard, and by a high sense of the happiness he hoped to enjoy, he went immediately into *Flān'ders*, engaged himself to a white twig *bāskēt-māker*, and applied every power of ingenuity and industry, to become skilled in the business. He soon obtained a complete knowledge of the art; and, before the expiration of the time proposed, returned, and brought with him, as specimens of his skill, several *bāskets*† adapted to fruit, flowers, and needle-work.

6. These were presented to the young lady; and universally admired for the delicacy and perfection of the workmanship. Nothing now remained to prevent the accomplishment of the noble youth's wishes: and the marriage was solemnized to the satisfaction of all parties.

7. The young couple lived several years in affluence; and seemed by their virtues and moderation, to have secured the favours of *fōr'tune*.‡ But the ravages of war, at length, extended themselves to the *Pa-lā'ti-nāte*. Both the families were driven from their country, and their *ēstātes* forfeited. And now opens a most interesting scene.

8. The young nobleman commenced his trade of *bāskēt-making*; and by his superiour skill in the art, soon commanded extensive business. For many years, he liberally supported not only his own family, but also that of the good old nobleman, his father-in-law; and enjoyed the high satisfaction of contributing, by his own industry, to the happiness of connexions doubly endeared to him by their misfortunes;|| and who otherwise would have sunk into the miseries of neglect and indigence, sharpened by the remembrance of better days.

\* *mār'ridge*. † *bāsk'ets*. ‡ *fōr'tshūnc*. || *mā-fōr'tshūnc*.

### CHAPTER III. DIDACTICK\* PIECES.

#### SECTION I.

##### *Tenderness to mothers.*

1. MARK that parent hen, said a father to his beloved son. With what anxious care does she call together her offspring, and cover them with her expanded wings! The kite is hovering in the air, and, disappointed of his prey, may perhaps dart upon the hen herself, and bear her off in his talons.

2. Does not this sight suggest to you the tenderness and affection of your mother! Her watchful care protected you in the helpless period of infancy, when she nourished you with her milk, taught your limbs to move, and your tongue to lisp its unformed accents. In your childhood, she mourned over your little griefs; rejoiced in your innocent delights; administered to you the healing balm in sickness; and instilled into your mind the love of truth, of virtue,† and of wisdom. Oh! cherish every sentiment of respect for such a mother. She merits your warmest gratitude, esteem, and veneration.

PERCIVAL.

#### SECTION II.

##### *Respect and affection due from pupils to their tutors.*

1. QUIN-TIL'I-AN says, that he has included almost all the duty of scholars in this one piece of advice which he gives them: to love those who instruct them, as they love the sciences which they study; and to look upon them as fathers from whom they derive not the life of the body, but that instruction which is, in a manner, the life of the soul.

2. This sentiment of affection and respect disposes them to apply diligently, during the time of their studies; and preserves in their minds, during the remainder of life, a tender gratitude towards their instructors. It seems to include a great part of what is to be expected from them.

3. Docility, which consists in readily receiving instructions and reducing them to practice, is properly the virtue of scholars, as that of masters is to teach well. As it is not sufficient for a labourer to sow the seed, unless the earth,

\* *dē-dāk'tik.*

† *vēr'takū.*

4. Shut not thine ear against the cries of the poor; nor harden thy heart against the calamities of the innocent. When the fatherless call upon thee, when the widow's heart is sunk, and she implores thy assistance with tears of sorrow; pity their affliction, and extend thy hand to those who have none to help them. When thou seest the naked wanderer of the street, shivering with cold, and destitute of habitation, let bounty open thy heart; let the wings of charity shelter him from death, that thy own soul may live.

5. Whilst the poor man groans on the bed of sickness; whilst the unfortunate languish in the horrors of a dungeon; or the hoary head of age lifts up a feeble eye to thee for pity; how canst thou riot in superfluous enjoyments, regardless of their wants, unfeeling of their woes?

ECONOMY OF HUMAN LIFE.

## SECTION VI.

*Ingratitude to our Supreme Benefactor is highly culpable.*

1. AR-TA-BĀNES was distinguished with peculiar favour by a wise, powerful, and good prince. A magnificent palace, surrounded with a delightful garden, was provided for his residence. He partook of all the luxuries of his sōv'ēr-eign's table, was invested with extensive authority, and admitted to the hōn'our of a free intercourse with his gracious master. But Ar-ta-bānes was insensible of the advāntages which he enjoyed; his heart glowed not with gratitude and respect; he avoided the society of his benefactor, and abused his bounty.

2. "I detest such a character," said Ā-lēx'is, with generous indignation!—"It is your own picture which I have drawn," replied Eū-phrō'ni-ūs. "The great Pō'tēntāte of heaven and earth has placed you in a world, which displays the highest beauty, order, and magnificence; and which abounds with every means of convenience, enjoyment, and happiness. He has furnished you with such powers of body and mind, as give you dominion over the fishes of the sea, the fowls of the air, and the beasts of the field. He has invited you to hold communion with him, and to exalt your own nature,\* by the love and imitation of his divine pēfēc'tions."

3. "Yet have your eyes wandered, with brutal gaze, over the fair creation, unconscious of the mighty hand from which it sprung. You have rioted in the profusion of nature, without suitable emotions of gratitude to the sōv'ēr-eign Dis-

\* nā'tshūre.



possess of all good: and you have too often slighted the glorious converse, and forgotten the presence of that Omnipotent Being, who fills all space, and exists through all eternity."

PERCIVAL.

## SECTION VII.

### *Speculation and practice.*

1. A CERTAIN astronomer was contemplating the moon through his telescope, and tracing the extent of her seas, the height of her mountains, and the number of habitable territories which she contains. "Let him spy what he pleases," said a clown to his companions; "he is not nearer to the moon than we are."

2. Shall the same observation be made to you, A-l'ex'is? Do you sur-pass others in learning, and yet in goodness remain upon a level with the uninstructed vulgar? Have you so long gazed at the temple of virtue, without advancing one step towards it? Are you smitten with moral beauty, yet regardless of its attainment? Are you a philosopher in theory, but a novice in practice? The par-ti-al'i-ty\* of a father inclines me to hope, that the reverse is true. I flatter my-self;† that by having learned to think, you will be qualified to act; and that the rectitude of your conduct will be adequate to your improvements in knowledge.

3. May that wisdom which is justified in her works, be your guide through life! And may you enjoy all the felicity which flows from a cultivated understanding, pious and well-regulated affections, and extensive benevolence! In these consists that sov'er-eign good, which ancient sages so much ex-tol'; which reason recommends, religion authorizes, and God approves.

PERCIVAL.

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## CHAPTER IV.

### *DESCRIPTIVE PIECES.*

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## SECTION I.

### *The Eagle.*

THE Golden Eagle is the largest and the noblest of all those birds that have received the name of eagle. It weighs

\* par-she-äl'e-te.

† me-sif.

above twelve pounds. Its length is three feet; the extent of its wings, seven feet four inches; the bill is three inches long, and of a deep blue; and the eye of a hazel colour. In general, these birds are found in mountains and thinly inhabited countries; and breed among the loftiest cliffs. They choose those places which are remotest from man, upon whose possessions they but seldom make their depredations, being contented rather to follow the wild game in the forest, than to risk their safety to satisfy their hunger.

2. This fierce animal may be considered among birds, as the lion among quadrupeds; and, in many respects, they have a strong similitude to each other. They are both possessed of force, and an empire over their fellows of the forest. Equally magnanimous, they disdain small plunder; and only pursue animals worthy the conquest. It is not till after having been long provoked, by the cries of the rook or the magpie, that this generous bird thinks fit to punish them with death.

3. The eagle also disdains to share the plunder of another bird; and will take up with no other prey than that which he has acquired by his own pursuits. How hungry soever he may be, he stoops not to carrion; and when satiated,\* never returns to the same carcass, but leaves it for other animals, more rapacious and less delicate than himself. Solitary, like the lion, he keeps the desert to himself alone; it is as extraordinary to see two pair of eagles in the same mountain, as two lions in the same forest.

4. They keep separate, to find a more ample supply; and consider the quantity of their game as the best proof of their dominion. Nor does the similitude of these animals stop here: they have both sparkling eyes, and nearly of the same colour; their claws are of the same form, their breath equally strong, and their cry equally loud and terrifying. Bred both for war, they are enemies of all society; alike fierce, proud, and incapable of being easily tamed.

5. Of all the feathered tribe, the eagle flies the highest; and from thence the ancients have given him the title of *the bird of heaven*. He possesses also the sharpest sight: but his sense of smelling, though acute, is inferior to that of a vulture. He never pursues, but when his object is in view; and having seized his prey, he stoops from his height, as if to examine its weight, always laying it on the ground before he carries it off. He finds no difficulty in taking up geese

\* *shé-á-téd.*

and cranes. He also carries away hares, lambs, and kids; and often destroys fawns and calves, to drink their blood; and bears a part of their flesh to his retreat.

6. Infants themselves, when left unattended, have been destroyed by these rapacious creatures.\* An instance is recorded in Scōt'land, of two children having been carried off by eagles; but fortunately they received no hurt by the way; and, the eagles being pursued, the children were found unhurt in the nests, and restored to the affrighted parents.

7. The eagle is thus at all times a formidable neighbour; but peculiarly so when bringing up its young. It is then that the male and female exert all their force and industry to supply their offspring. Smith, in his history of Kērry, relates, that a poor man in that country got a comfortable subsistence for his family, during a summer of famine, out of an eagle's nest, by robbing the eaglets of food, which was plentifully supplied by the old ones.

8. He protracted their assiduity beyond the usual time, by clipping the wings, and retarding the flight of the young; and very probably also, as I have known my-self, by so tying them, as to increase their cries, which are always found to increase the parent's despatch to procure them provision. It was fortunate, however, that the old eagles did not surprise the countryman thus employed, as their resentment might have been dangerous.

9. It requires great patience and much art to tame an eagle; and even though taken young, and subdued by long assiduity, yet it is a dangerous domestick, and often turns its force against its master. When brought into the field for the purposes of fowling, the falcon-ér is never sure of its attachment: its innate pride, and love of liberty, still prompt it to regain its native solitudes. Sometimes, however, eagles are brought to have an attachment to their feeder; they are then highly serviceable, and liberally provide for his pleasures and support.

10. When the falcon-ér lets them go from his hand, they play about and hover round him till their game presents, which they see at an immense distance, and pursue with certain destruction.

11. It is said that the eagle can live many weeks without food; and that the period of his life exceeds a hundred years.

GOLD'SMITH.

\* krē'tshūrs.

† fāw'k'n-ūr.

## SECTION II.

*The humming-bird.*

1. OF all the birds that flutter in the garden, or paint the landscape, the humming-bird is the most delightful to look upon, and the most inoffensive. Of this charming little animal, there are six or seven varieties, from the size of a small wren, down to that of an humble-bee. A Eū-rō-pē'an would not readily suppose that there existed any birds so very small, and yet so completely furnished with a bill, feathers, wings, and intestines, exactly resembling those of the largest kind.

2. Birds not so big as the end of one's little finger, would probably be supposed mere creatures of imagination, were they not seen in infinite numbers, and as frequent as butterflies in a summer's day, sporting in the fields of A-mē'i-cā, from flower to flower, and extracting sweets with their little bills.

3. The smallest humming-bird is about the size of a hazelnut. The feathers on its wings and tail are black; but those on its body, and under its wings, are of a greenish brown, with a fine red cast or gloss, which no silk or velvet can imitate. It has a small crest on its head, green at the bottom, and as it were gilded at the top; and which sparkles in the sun like a little star in the middle of its forehead. The bill is black, straight, slender, and of the length of a small pin.

4. It is inconceivable how much these birds add to the high finishing and beauty of a rich lūx'u-ri-ōus\* western landscape. As soon as the sun is risen, the humming-birds, of different kinds, are seen fluttering about the flowers, without ever lighting upon them. Their wings are in so rapid motion, that it is impossible to discern their colours, except by their glittering.

5. They are never still, but continually in motion, visiting flower after flower, and extracting its honey as if with a kiss. For this purpose they are furnished with a forked tongue, that enters the cup of the flower, and extracts its nectared tribute. Upon this alone they subsist. The rapid motion of their wings occasions a humming sound, from whence they have their name; for whatever divides the air swiftly, must produce a murmur.

6. The nests of these birds are also very curious. They are suspended in the air, at the point of the twigs of an orange, a pōme'grān-āte, or a cit'ron tree; sometimes even in

\* lūg-sū'rē-ūs.

houses, if a small and convenient twig is found for the purpose. The female is the architect, while the male goes in quest of materials; such as cotton, fine moss, and the fibres of vegetables. Of these materials, a nest is composed, about the size of a hen's egg cut in two: it is admirably contrived, and warmly lined with cotton.

7. There are never more than two eggs found in a nest; these are about the size of small peas, and as white as snow, with here and there a yellow speck. The male and the female sit upon the nest by turns; but the female takes to herself the greatest share. She seldom quits the nest, except a few minutes in the morning and evening, when the dew is upon the flowers, and their honey in perfection.

8. During the short interval, the male takes her place. The time of incubation continues twelve days; at the end of which the young ones appear, much about the size of a blue-bottle fly. They are at first bare; by degrees they are covered with down; and at last, feathers succeed, but less beautiful at first than those of the old ones.

9. Fā'ther La-bāt', in his account of the mission to Ā-mēr-i-cā, says, "that his companion found the nest of a humming bird, in a shed near the dwelling-house; and took it in, at a time when the young ones were about fifteen or twenty days old. He placed them in a cage at his chamber window, to be amused by their sportive flutterings: but he was much surprised to see the old ones, which came and fed their brood regularly every hour in the day. By this means they themselves grew so tame, that they seldom quitted the chamber; and without any constraint, came to live with their young ones.

10. "All four frequently perch'd upon their master's hand, chirp'ng\* as if they had been at liberty abroad. He fed them with a very fine clear paste, made of wine, biscuit, and sugar. They thrust their tongues into this paste, till they were satisfied, and then fluttered and chirped about the room. I never beheld any thing more agreeable," continues he, "than this lovely little family, which had possession of my companion's chamber, and flew in and out just as they thought proper; but were ever attentive to the voice of their master, when he called them.

11. "In this manner they lived with him above six months. But at a time when he expected to see a new colony formed, he unfortunately forgot to tie up their cage

\* *tshēr'p'ng*.

to the ceiling at night, to prēserve' them from the rats, and he found in the morning, to his great mortification, that they wēre all devoured."

GOLD'SMITH.

### SECTION III.

#### *The horse.*

1. OF all quādrupeds, the horse appears to be the most beautiful. His fine size, the glossy smoothness of his skin, the graceful ease of his motions, and the exact symmetry of his shape, entitle him to this distinction.

2. To have an idea of this noble animal in his native simplicity, we are not to look for him in the pās'tures,\* or the stables, to which he has been consigned by man; but in those wild and extensive plains, where he was originally produced, where he ranges without control, and riots in all the variety of luxurious nature. In this state of happy independence, he disdains the assistance of man, which tends only to his sērvitude.

3. In those boundless tracts, whether of Āfri-cā or New Spain, where he runs at liberty, he seems no way incommoded with the inconveniences to which he is subject in Eūrōpe. The continual vēr'dure† of the fields supplies his wānts; and the climate that never knows a winter, suits his constitution, which nat'urally‡ seems adapted to heat.

4. In those countries, the horses are often seen feeding in droves of five or six hundred. As they do not carry on war āgainst' any other race of animals, they are satisfied to remain entirely upon the defensive. They have always one āmōng their number that stands as sentinel, to give notice of any approaching dānger; and this office they take by turns.

5. If a man approaches them while they are feeding by day, their sentinel walks up boldly tōwārd's him, as if to examine his strength, or to intimidate him from proceeding; but as the man approaches within pistol-shot, the sentinel then thinks it high time to ālārm his fēllōws. This he dōes by a loud kind of snorting; upon which they all take the signal, and fly off with the speed of the wind; their faithful sentinel bringing up the rear.

6. But of all countries in the world, where the horse runs wild, Ā-rā'bī-ā produces the most beautiful breed, the most generous, swift, and pēr-sē-vēring. They are found, though

\* pās'thūrs.

† vēr'jūre.

‡ nat'ishū-rāl-le.

not in great numbers, in the déserts of that country; and the natives use every stratagem to take them.

7. The usual manner in which the Ā-rā'bi-āns try the swiftness of these animals, is by hunting the ostrich.\* The horse is the only animal whose speed is comparable to that of this creature, which is found in the sandy plains, that abound in those countries. The instant the ostrich perceives itself aimed at, it makes to the mountains, while the horseman pursues with all the swiftness possible, and endeavours to cut off his retreat. The chase then continues along the plain, while the ostrich makes use of both legs and wings to assist its motion.

8. A horse of the first speed is able to outrun it: so that the poor animal is then obliged to have recourse to art to elude the hunter by frequently turning. At length, finding all escape hopeless, it hides its head wherever it can, and tamely suffers itself to be taken. If the horse, in a trial of this kind, shows great speed, and is not readily tired, his character is fixed, and he is held in high estimation.

9. The horses of the Ā-rā'bi-āns form the principal riches of many of their tribes, who use them both in the chase, and in their expeditions for plunder. They never carry heavy burdens, and are seldom employed on long journeys. They are so tractable and familiar, that they will run from the fields at the call of their masters. The Ārāb, his wife, and children, often lie in the same tent with the mare and foal; which instead of injuring them, suffer the children to rest on their bodies and necks, and seem afraid even to move lest they should hurt them.

10. They never beat or correct their horses, but treat them with kindness, and even affection. The following anecdote of the compassion and attachment, shown by a poor Ā-rā'bi-ān to one of these animals, will be interesting to every reader.—The whole property of this Ārāb consisted of a very fine beautiful mare. This animal the French consul at Saïd offered to purchase, with an intention to send her to the king, Louis the Fourteenth.

11. The Ārāb, pressed by want, hesitated a long time, but at length consented, on condition of receiving a very considerable sum of money, which he named. The consul wrote to France for permission to close the bargain; and having obtained it, sent the information to the Ārāb. The man, so poor as to possess only a few rags to cover his body,

\* more frequently *Ostridge*.

arrived with his magnificent courser. He dismounted, but appeared to be greatly agitated by contending emotions.

12. Looking first at the gold, and then at his mare, he heaved a deep sigh, and exclaimed; "To whom is it, I am going to surrender thee? To Eä-rô-pe'äns! who will tie thee close; who will beat thee; who will render thee miserable! Return with me, my beauty, my jewel, and rejoice the hearts of my children!" As he pronounced the last words, he sprung upon her back; and, in a few moments, was out of sight.

#### SECTION IV.

##### *The Ou'ran-Ou'tang.*

1. THE ape, called the Ou'ran-Ou'tang, approaches in external appearance nearer to the human form, than any other brute; and from this circumstance,\* it has sometimes obtained the appellation of "Man of the Woods." This animal is of different sizes, from three to seven feet. In general, its stät'üret† is less than that of a man; but its strength and agility are much greater.

2. Travellers who have seen various kinds‡ of these animals, in their native solitudes, give surprising relations of their force, their swiftness, their address, and their ferocity. They are found in many parts of Äfri-cä, in the East-Ïn-di-es, in Mä-d-a-gäs-cär, and Bör-ne-ö. In the last of these places, the people of quality course them as we do the stag; and this sort of hunting is one of the fä'vöür-ite ä-müse'ments of the king himself.

3. The skin of the Ou'ran-Ou'tang is hairy, his eyes are sunk in his head, his countenance is stërn, and all his lineaments, though resembling those of man, are härsh and blackened by the sun. He sleeps under trees, and builds a hut to protect himself against the sun and the rains. When the negroes have left a fire in the woods, he comes near, and wärm§ himself by the blaze. He has not, however, sense and skill sufficient to keep the flame älive by feeding it with fuel.

4. These animals often go together in cöm'panies: and if they happen to meet one of the human species, remote from succour, they seldom show him favour. Sometimes, however, they spare those who fall into their hands. A negro boy was

\* sër'küm-stänse.

† stät'ishüre

‡ kyënda.



carried off by one of them, and lived with them upwards of a year.

5. On his escape and return home, he described many of them as being larger than men; and he said that they never attempted to injure him. They frequently attack the elephant: they beat him with clubs, and oblige him to leave that part of the forest which they claim as their own.—When one of these animals dies, the rest cover the body with leaves and branches.

6. The manners of the Ou'ran-Ou'tang, when in confinement, are gentle, and for the most part, harmless, perfectly devoid of that disgusting ferocity so conspicuous in some of the larger baboons and monkeys. It is mild and docile,\* and may be taught to perform with dexterity a variety of entertaining actions. Vōs'ma-er's account of one of these animals, which was brought into Höl'länd in the year 1776, and lodged in the mēn-ag-ér-iē† of the Prince of Or'ange, is so exceedingly curious, that we shall present the reader with an extract from it.

7. "This animal showed no symptoms of fierceness and malignity. It was fond of being in company, and appeared to be very sensible of the kindness of those who had the care of it. Often when they retired, it would throw itself on the ground, as if in despair, uttering lamentable cries, and tearing in pieces the linen within its reach. Its keeper having been accustomed to sit near it on the ground, it frequently took the hay off its bed, and laid it by its side, and seemed by all its actions to invite him to be seated nearer.

8. "Its usual manner of walking was on all-fours, but it could also walk on its two hind feet only. It ate almost every thing that was given to it; but its chief food was bread, roots, and all sorts of fruit,|| especially strawberries. When presented with strawberries on a plate, it was extremely pleasant to see the animal take them up one by one, with a fork, and put them into its mouth, holding at the same time the plate in the other hand.

9. "Its common drink was water; but it also very willingly drank all sorts of wine, particularly Māl'a-gā. After drinking, it wiped its lips; and after eating, if presented with a toothpick, it would use it in a proper manner. On ship-board it ran freely about the vessel, played with the sailors, and went, like them, into the kitchen for its mess. At the approach of night, it lay down to sleep, and prepared its bed,

\* dōs'sil. † mēn-āshc-īcr-ē'. ‡ ēt. || frōët—u long after r, sounds like oo.

by shaking well the hay on which it slept, and putting it in proper order. It would then carefully draw up the coverlet. This animal lived only seven months after it had been brought into Hôlland."

10. The Ou'ran-Ou'tang described by Bûffon, exhibited a still greater degree of sagacity. It walked upon two legs, even when it carried burthens. Its air was melancholy, and its deportment grave. Unlike the baboon and the monkey, whose motions are violent and appetites capricious, whose fondness for mischief is remarkable, and whose ô-bé-di-ence\* proceeds only from fear, this animal was slow in its motions; and a look was sufficient to keep it in awe.

11. I have seen it, says Bûffon, give its hand to show the company to the door; I have seen it sit at table, unfold its napkin, wipe its lips, make use of the spoon and the fork to carry victuals to its mouth; pour out its drink into a glass, and touch glasses when invited; take a cup and saucer, lay them on the table, put in sugar, pour out its tea, leave it to cool, and then drink it.

12. All this it would do without any other instigation than the signs or commands of its master, and often of its own accord. It was gentle and inoffensive: it even approached strangers with respect; and came rather to receive caresses than to offer injuries. It was particularly fond of comforts, which every body was ready to give it; but as it had a defluency upon the breast, so much sugar contributed to increase the disorder, and to shorten its life. It continued at Pâris but one summer, and died in Lôn'don."

13. We are told by Py'rard, that the Ou'ran-Ou'tang are found at Si-ér'ra Lé-ône'; where they are strong and well formed, and so industrious, that when properly trained and fed, they work like servants; that, when ordered, they pound any substances in a mortar; and that they are frequently sent to fetch water, in small pitchers, from the rivers. After filling the pitchers, they carry them on their heads to the door of the dwelling; but if they are not soon taken off, the animals suffer them to fall to the ground. When they perceive the pitcher to be overturned and broken, they utter loud lām-ên-tā'tions.

14. The form and organs of this animal bear so near a resemblance to those of men, that we are surprised to find them productive of so few advantages. The tongue, and all the organs of the voice, are similar, and yet the animal is

\* ô-bé'je-ence.

dumb; the brain is formed in the same manner as that of man, and yet the creature\* wants reason: an evident proof, as Buffon finely observes, that no arrangement of matter will give mind; and that the body, how nicely soever formed, is formed to very limited ends, when there is not infused a soul to direct its operations.

## SECTION V.

### *The four Seasons.*

WHO is this beautiful virgin that approaches, clothed in a robe of light green? She has a garland of flowers on her head, and flowers spring up wherever she sets her foot. The snow which covered the fields, and the ice which was in the rivers, melt away when she breathes upon them.

2. The young lambs frisk about her, and the birds warble in their little throats to welcome her coming; and when they see her, they begin to choose their mates, and to build their nests. Youths and maidens, have you seen this beautiful virgin? If you have, tell me who is she, and what is her name.

1. Who is this that comes from the south, thinly clad in a light transparent garment? her breath is hot and sultry; she seeks the refreshment of the cool shade; she seeks the clear streams, the crystal brooks, to bathe her languid limbs. The brooks and rivulets fly from her, and are dried up at her approach. She cools her parched lips with berries, and the grateful acid of fruits; the seedy melon, the sharp apple, and the red pulp of the juicy cherry, which are poured out plentifully around her.

2. The tanned haymakers welcome her coming; and the sheepshearer, who clips the fleeces of his flock with his sounding shears. When she comes, let me lie under the thick shade of a spreading beech tree;—let me walk with her in the early morning, when the dew is yet upon the grass;—let me wander with her in the soft twilight, when the shephérds† shuts his fold, and the star of evening appears. Who is she that comes from the south? Youths and maidens, tell me, if you know, who is she, and what is her name.

1. Who is he that comes with sober pace, stealing upon us unawares? His garments are red with the blood of the

\* kré'ishûre.

† shép'pûrd.

grape, and his temples are bound with a sheaf of ripe wheat. His hair is thin and begins to fall, and the auburn is mixed with mournful gray. He shakes the brown nuts from the tree.

2. He winds the horn, and calls the hunters to their sports. The gun sounds. The trembling partridge and the beautiful pheasant flutter, bleeding in the air, and fall dead at the sportsman's feet. Who is he that is crowned with the wheat-sheaf? Youths and maidens, tell me, if you know, who is he, and what is his name.

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1. Who is he that comes from the north, clothed in furs and warm wool? He wraps his cloak close about him. His head is bald; his beard is made of sharp icicles. He loves the blazing fire, high piled upon the hearth. He binds skates to his feet, and skims over the frozen lakes. His breath is piercing and cold, and no little flower dares to peep above the surface of the ground, when he is by.

2. Whatever he touches turns to ice. If he were to strike you with his cold hand, you would be quite stiff and dead, like a piece of marble. Youths and maidens, do you see him? He is coming fast upon us, and soon he will be here. Tell me, if you know, who is he, and what is his name. BARBAULD.

## SECTION VI.

### *Divine Providence.*

1. THE glorious sun is set in the west; the night-dews fall; and the air, which was sultry, becomes cool. The flowers fold up their coloured leaves; they fold themselves up, and hang their heads on the slender stalk. The chickens are gathered under the wing of the hen, and are at rest: the hen herself is at rest also. The little birds have ceased their warbling; they are asleep on the boughs, each one with his head behind his wing. There is no murmur of bees around the hive, or amongst the honeyed woodbines; they have done their work, and they lie close in their waxen cells.

2. The sheep rest upon their soft fleeces, and their loud bleating is no more heard amongst the hills. There is no sound of a number of voices, or of children at play, or the trampling of busy feet, and of people hurrying to and fro. The smith's hammer is not heard upon the anvil; nor the harsh saw of the carpenter. All men are stretched on their

quiet beds; and the child sleeps upon the breast of its mother. Darkness is spread over the skies, and darkness is upon the ground: every eye is shut, and every hand is still.

3. Who takes care of all people when they are sunk in sleep; when they cannot defend themselves, nor see if danger approaches?—There is an eye that never sleeps; there is an eye that sees in dark night, as well as in the bright sunshine. When there is no light of the sun, nor of the moon; when there is no lamp in the house, nor any little star twinkling through the thick clouds; that eye sees every where, in all places, and watches continually over all the families of the earth. The eye that sleeps not is God's; his hand is always stretched out over us. He made sleep to refresh us when we are weary: he made night, that we might sleep in quiet.

4. As the mother moves about the house with her finger on her lips, and stills every little noise, that her infant be not disturbed; as she draws the curtains around its bed, and shuts out the light from its tender eyes; so God draws the curtains of darkness around us; so he makes all things to be hushed and still, that his large family may sleep in peace.

5. Labourers spent with toil, and young children, and every little humming insect, sleep quietly, for God watches over you. You may sleep, for he never sleeps: you may close your eyes in safety, for his eye is always open to protect you.

6. When the darkness is pass'd away, and the beams of the morning sun strike through your eye-lids, begin the day with praising God, who has taken care of you through the night. Flowers, when you open again, spread your leaves, and smell sweet to his praise! Birds, when you awake, warble your thanks amongst the green boughs! sing to him before you sing to your mates! Let his praise be in our hearts, when we lie down; let his praise be on our lips, when we awake.

BARBAULD.

## SECTION VII.

### Health

1. Who is she that with graceful steps, and with a lively air, trips over yonder plain?

The rose blushes on her cheeks; the sweetness of the morning breathes from her lips; joy, tempered with innocence and modesty, sparkles in her eyes; and the cheerful

ness of her heart appears in all her movements. Her name is Health: she is the daughter of Exercise and Temperance. Their sons inhabit the mountains and the plain. They are brave, active, and lively, and partake of all the beauties and virtues of their sister.

2. Vigour strings their nerves, strength dwells in their bones, and labour is their delight all the day long. The employments of their father excite their appetites; and the repasts of their mother refresh them. To combat the passions is their delight; to conquer evil habits, their glory. Their pleasures are moderate, and therefore they endure: their repose is short, but sound and undisturbed. Their blood is pure; their minds are serene; and the physician does not find the way to their habitations.

ECONOMY OF HUMAN LIFE.

## SECTION VIII.

### *Charity.*

1. HAPPY is the man who has sown in his breast the seeds of charity and love! From the fountain of his heart rise rivers of goodness; and the streams overflow for the benefit of mankind. He assists the poor in their trouble; he rejoices in promoting the welfare of all men. He does not harshly censure his neighbour; he believes not the tales of envy and malevolence, nor repeats their slanders.

2. He forgives the injuries of men; he wipes them from his remembrance; revenge and malice have no place in his heart. For evil he returns not evil; he hates not even his enemies; but requites their injustice with friendly admonition. The griefs and anxieties of men excite his compassion; he endeavours to alleviate the weight of their misfortunes; and the pleasure of success rewards his labour.

3. He calms the fury, he heals the quarrels of angry men; and prevents the mischiefs of strife and animosity. He promotes in his neighbourhood peace and good will; and his name is repeated with praise and benedictions.

ECONOMY OF HUMAN LIFE.

## SECTION IX.

### *Gratitude.*

1. As the branches of a tree return their sap to the root, from whence it arose; as a river pours its streams to the  
F

sea, whence its spring was supplied; so the heart of a grateful man delights in returning a benefit received. He acknowledges his obligation with cheerfulness; he looks on his benefactor with love and esteem. And if to return a favour be not in his power, he cherishes the remembrance of it through life.

2. The hand of the generous man is like the clouds of heaven, which drop upon the earth, fruits, herbage,\* and flowers: but the heart of the ungrateful is like a desert of sand, which swallows with greediness the showers that fall, buries them in its bosom, and produces nothing.

3. The grateful mind envies not its benefactor, nor strives to conceal the benefit he has conferred. Though to oblige is better than to be obliged; though the act of generosity commands admiration; yet the humility of gratitude touches the heart, and is amiable in the sight of both God and man.

ECONOMY OF HUMAN LIFE.

## SECTION X.

### Mortality.

1. CHILD of mortality, whence comest thou? why is thy countenance sad, and why are thine eyes red with weeping? I have seen the rose in its beauty; it spread its leaves to the morning sun. I returned: it was dying upon its stalk; the grace of the form of it was gone: its loveliness was vanished away: its leaves were scattered on the ground, and no one gathered them again.

2. A stately tree grew on the plain; its branches were covered with verdure; † its boughs spread wide, and made a goodly shadow; the trunk was like a strong pillar: the roots were like crooked fangs. I returned: the verdure was nipt by the east wind; the branches were lopt away by the axe; the worm had made its way into the trunk, and the heart thereof was decayed; it mouldered away, and fell to the ground.

3. I have seen the insects sporting in the sunshine, and darting along the streams; their wings glittered with gold and purple; their bodies shone like the green emerald; they were more numerous than I could count: their motions were quicker than my eye could glance. I returned: they were brushed into the pool; they were perishing with the evening breeze; the swallow had devoured them; the

\* *herbage*.

† *virgins*.

have you done? How can I be indebted to you for my freedom, and not regret it? How could you effect my ransom without your mother's knowledge, unless at the expense of virtue? I tremble at the thought of filial affection having betrayed you into guilt. Tell the truth at once, whatever may be the consequence." "Calm your apprehensions, my dearest father," cried the son, embracing him. "No, I am not unworthy of such a parent, though fortune has denied me the satisfaction of proving the full strength of my attachment. I am not your deliverer; but I know who is. Recollect, mother, the unknown gentleman, who gave me the purse. He was particular in his inquiries. Should I pass my life in the pursuit, I must endeavour to meet with him, and invite him to contemplate the fruits\* of his beneficence." He then related to his father all that passed in the pleasure boat, and removed every distressing suspicion.

Restored to the bosom of his family, the father again partook of their joys, prospered in his dealings, and saw his children comfortably established. Some time afterwards, on a Sunday morning, as the son was walking on the quay,† he discovered his benefactor, clasped his knees, and entreated him as his guardi-ān āngel, as the preserver of a father, and a family, to share the happiness he had been the means of producing. The stranger again disappeared in the crowd—but, Reader, this stranger was Mōn-tēs'quieu.

MURHEAD'S TRAVELS.

## SECTION V.

### THE TU'TOR AND HIS PU'PILS.

*Eyes, and no eyes; or, the art of seeing.*

WELL, Rōbert, where have you been walking this afternoon? (said a Tu'tor to one of his pupils, at the close of a holy-day.)

Rob'ert. I have been to Broom-heath, and so round by the windmill upon Camp-mount, and home through the meadows by the river side.

Tu'tor. Well, that is a pleasant round.

Rob'ert. I thought it very dull, sir; I scarce met with a single person. I would much rather have gone along the turnpike road.

Tu'tor. Why, if seeing men and horses is your object, you

\*fruits. †quay. Kē. s. A key, an artificial bank to the sea or river.



would, indeed, be better entertained on the high road. But did you see Will'iam?

*Robert.* We set out together, but he lagged behind in the lane, so I walked on and left him.

*Tutor.* That was a pity. He would have been company for you.

*Robert.* O, he is so tē-di-ōūs, always stopping to look at this thing and that! I would rather walk ālōne. I dare say he has not got home yet.

*Tutor.* Here he comes. Well, Will'iam, where have you been?

*Will'iam.* O, the pleasantest walk! I went all over Broom-heath, and so up to the mill at the top of the hill, and then down āmōng the green meadows by the side of the river.

*Tutor.* Why, that is just the round Rōb'ert has been taking, and he complains of its dulness, and p'fērs' the high road.

*Will'iam.* I wōnder at that. I am sure I hardly took a step that did not delight me; and I have brought home my hānd'kēr-chief\* full of curiosities.

*Tutor.* Suppose, then, you give us an account of what amused you so much. I fancy it will be as new to Rōb'ert as to me.

*Will'iam.* I will do it readily. The lane leading to the heath, you know, is close and sandy, so I did not mind it much, but made the best of my way. However, I spied a curious thing enough in the hedge. It was an old crabtree, out of which grew a great bunch of something green, quite different from the tree itself. Here is a brānch of it.

*Tutor.* Ah! this is miſ'tle-tōe,† a plānt of great fame, for the use made of it by the Drū'ids of old, in their religious rites and incantations. It bears a very sliny white berry, of which birdlime may be made, whence the Lat'in word *viscus*. It is one of those plānts which do not grow in the ground, by a root of their own, but fix themselves upon other plānts; whence they have been hū'mor-ōūs-ly styled *pār-a-sit'i-cāl*, as being hangers-on, or dependents. It was the miſ'tletoe of the oak that the Drū'ids particularly hōn'-oured.

*Will'iam.* A little further on, I saw a green woodpecker fly to a tree, and run up the trunk like a cat.

*Tutor.* That was to seek for insects in the bark, on which they live. They bore holes with their strong bills for that purpose, and do much damage to the trees by it.

\* hān' kēr-tshēf.

† miz'tl-tō.

5. Lot listened to his brother, and departed. He cast his eyes on the well watered plains of Jôrdân. When he separated, it appears to have been with the hope of increasing his wealth; whilst Ābra-hām, actuated\* by the kindest motives, often, no doubt, pressed his brother's hand, and often bade him adieu, and even followed him to repeat his farewell wishes. ere† he could suffer him to depart.

## SECTION V.

### *A persecuting spirit reproved.*

1. ĀRAM was sitting at the door of his tent, under the shade of his fig-tree, when it came to pass that a man, stricken with years, bearing a stăff in his hand, journeyed that way. And it was noon day. And Ārām said unto the strān'ger, "Păss not by, I pray thee, but come in, and wash thy feet, and tarry here until the evening; for thou art stricken with years, and the heat overcometh thee."

2. And the strān'ger left his stăff at the door, and entered into the tent of Ārām. And he rested himself. And Ārām set before him bread, and cakes of fine meal, baked upon the hearth. And Ārām blēss'ed the bread, calling upon the name of the Lord. But the strān'ger did eat, and refused to pray unto the Most High, saying, "Thy Lord is not the God of my fathers; why thēre'fore should I present my vows unto him?"

3. And Ārām's wrāth was kindled; and he called his sēr-vants, and they beat the strān'ger, and drove him into the wilderness. Now in the evening, Ārām lifted up his voice unto the Lord, and prayed unto him. And the Lord said, "Ārām, where is the strān'ger that sō'journed this day with thee?" And Ārām ān'swered and said, "Behold, O Lord! he ate‡ of thy bread, and would not offer unto thee his prayers and thanksgivings. Thēre'fore did I chastise him, and drive him from before me into the wilderness."

4. And the Lord said unto Ārām, "Who hath made thee a judge between me and him? Have not I borne with thine in-iq'ui-ties, and winked at thy backslidings; and shalt thou be severe with thy brother, to mark his errours, and to punish his pēr-vēse'ness? Ārīse, and follow the strān'ger, and carry with thee oil and wine, and ānôint' his bruises,§ and speak kindly unto him. For I, the Lord thy God, am a

\* āktshū-ā-ted.

† are.

‡ ēt.

§ brōd'ān.

jealous God, and judgment belongeth only unto me. Vain is thine oblation of thanksgiving, without a lowly heart."

5. "As a bulrush thou mayest bow down thine head, and lift up thy voice like a trumpet; but thou obeyest not the ordinance of thy God, if thy worship be for strife and debate. Behold the sacrifice that I have chosen; is it not to undo the heavy burdens, to let the oppressed go free, and to break every yoke? to deal thy bread to the hungry, and to bring the poor, that are cast out, to thy house?" And A'ram trembled before the presence of God. And he arose and put on sackcloth and ashes, and went out into the wilderness, to do as the Lord had commanded him.

PER'CI-VAL.

## SECTION VI.

### *The folly of pride.*

1. If there be any thing which makes human nā'ture\* appear ridiculous to beings of superiour faculties, it must be pride. They know so well the vanity of those imaginary pēfēc'tions that swell the heart of man, and of those little supernumerary ādvāntages of birth, fortune,† or title, which one man enjoys ābōve another, that it must cēr'tainly very much astonish, if it does not very much divert them, when they see a mortal puffed up, and valuing himself ābōve his neighbours, on any of these accounts, at the same time that he is liable to all the common calamities of the species.

2. To set this thought in its true light, we shall fancy, if you please, that yōnder molehill is inhabited by reasonable creatures; and that every pi's'mire, (his shape and way of life only excepted,) is endowed with human passions. How should we smile to hear one give an account of the pedigrees, distinctions, and titles, that reign āmōng them!

3. Ōb'serve' how the whole swārm divide, and make way for the pi's'mire that pās'ses ālōng'! You must understand he is an emmet of quāl'ity, and has better blood in his veins than any pi's'mire in the molehill. Do not you see how sensible he is of it, how slowly he marches fōr wārd, how the whole rabble of ānts keep their distance?

4. Here you may ōb'serve' one placed upon a little eminence, and looking down on a long row of labourers. He is the richest insect on this side the billock; he has a walk of half a yard in length, and a-quārter of an inch in breadth;

\* nā'tshūre.

† fōr'tshūne.

he keeps a hundred menial servants, and has at least fifteen barley corns in his gran'ary. He is now chiding and enslaving the emmet that stands before him; one who, for all that we can discover, is as good an emmet as himself.

5. But here comes an insect of rank! Do not you perceive the little white straw that he carries in his mouth? That straw, you must understand, he would not part with for the longest tract about the molehill: You cannot conceive what he has undergone to purchase it! See how the ants of all qualities and conditions swarm about him! Should this straw drop out of his mouth, you would see all this numerous circle\* of attendants follow the next that took it up; and leave the discarded insect, or run over his back to come to his successor.

6. If now you have a mind to see the ladies of the molehill, observe first the pigmire that listens to the emmet on her left hand, at the same time that she seems to turn away her head from him. He tells this poor insect that she is a superiour being; that her eyes are brighter than the sun; that life and death are at her disposal. She believes him, and gives herself a thousand little airs upon it.

7. Mark the vanity of the pigmire on her right hand. She can scarcely crawl with age; but you must know she values herself upon her birth; and, if you mind, spurns at every one that comes within her reach. The little nimble coquette,† that is running by the side of her, is a wit. She has broken many a pigmire's heart. Do but observe what a drove of admirers are running after her.

8. We shall here finish this imaginary scene. But first of all, to draw the parallel closer, we shall suppose, if you please, that death comes down upon the molehill, in the shape of a cock sparrow: and picks up, without distinction, the pigmire of quality, and his flatterer; the pigmire of substance, and his day labourers; the white straw officer, and his sycophants,‡ with all the ladies of rank, the wits, and the beauties of the molehill.

9. May we not imagine, that beings of superiour natures and perfections, regard all the instances of pride and vanity among our own species, in the same kind of view, when they take a survey of those who inhabit this earth; or, (in the language of an ingenious French poet,) of those pigmires that people this heap of dirt, which human vanity has divided into climates and regions?

AD'DI-SON

\* sê'kîl.

H

† kô-kîl'.

‡ sîk ô-fauds.

## SECTION VII.

*The Whistle.*

1. WHEN I was a child about seven years of age, my friends, on a hōlydāy, filled my pockets with half'pence.\* I went direct'ly tō'wārd's a shop, where toys wēre sold for children; and being charmed with the sound of a whistle, that I met by the way, in the hands of another boy, I voluntarily offered him all my money for it.

2. I then came home, and went whistling over the house, much pleased with my whistle, but disturbing all the family. My brothers, and sisters, and cousins, understanding the bargain I had made, told me I had given four times as much for it as it was worth. 'This put me in mind what good things I might have bought with the rest of the money; and they laugh'ed at me so much for my folly, that I cried with vexation.

3. My reflections on the subject gave me more chagrin,† than the whistle gave me pleasure. 'This little event, however, was af'ter-wārd's of use to me, the impression continuing on my mind; so that often, when I was tempted to buy some unnecessary thing, I said to my-sēlf', *Do not give too much for the whistle*, and so I saved my money.

4. As I grew up, came into the world, and observ'ed the actions of men, I thought I met with many, very many, who gave too much for the whistle.

5. When I saw any one too ambitious of court-favour, sacrific'ing his time in attendance on lev'ees, his repose, his liberty, his vir'tue, and perhaps his friends, to attain it, I said to my-sēlf', *This man gives too much for his whistle*.

6. When I saw another fond of popularity, constantly employing himself in political bustles, neglecting his own affairs, and ruining them by that neglect; *He pays indeed, said I, too much for his whistle*.

7. If I knew a miser, who gave up every kind of comfortable living, all the pleasure of doing good to others, all the esteem' of his fellow citizens, and the joys of benevolent friendship, for the sake of accumulating wealth: *Poor man, said I, you indeed pay too much for your whistle*.

8. When I met a man of pleasure, sacrific'ing every laudable improvement of mind, or of fortune‡ to mere sensual gratifications: *Mistaken man! said I, you are providing*

\* hā'pense.

† shā-griev'.

‡ fōrtshūne.

*pain for yourself, instead of pleasure; you give too much for your whistle.*

9. If I saw one fond of fine clothes, fine furniture,\* fine equipages, all above his fortune, for which he contracted debts, and ended his career in prison; *Alas! said I, he has paid dear, very dear for his whistle.*

10. In short, I conceived that great part of the miseries of mankind, are brought upon them by the false estimate they make of the value of things, and by their giving too much for their whistles.

DR. FRANKLIN.

## SECTION VIII.

*A generous mind does not repine at the advantages others enjoy.*

1. EVER charming, ever new,  
When will the landscape tire the view?  
The fountain's fall, the river's flow,  
The woody vallies warm and low;  
The windy summit, wild and high,  
Roughly rushing on the sky;†  
The pleasant seat, the ruin'd tow'r,  
The naked rock, the shady bow'r;  
The town and village,‡ dome and farm,  
Each gives each a double charm.

DYER

A-léx'is was repeating these lines to Eū-phrō'ni-ūs, who was reclining upon a seat in one of his fields, enjoying the real beauties of nature which the poet describes.

2. The evening was serene, and the landscape appeared in all the gay attire of light and shade. "A man of lively imagination," said Eū-phrō'ni-ūs, "has a property in every thing which he sees: and you may now conceive yourself to be the proprietor of the vast expanse around us; and exult in the happiness of myriads of living créatures,|| that inhabit the woods, the lawns, and the mōū'tains, which present themselves to our view." The house, garden, and pleasure grounds of Eū-gé'ni-ō, formed a part of the prospect: and A-léx'is expressed a jocular wish, that he had more than an imaginary property in those possessions.

3. "Banish the ungenerous desire," said Eū-phrō'ni-ūs, "for if you indulge such emotions as these, your heart will soon become a prey to envy and discontent. Enjoy, with gratitude, the blessings which you have received from the

\* *fūr'nē-tshūre.*

† *shēē*

‡ *rill'idge.*

|| *krē'etshūre.*

liberal hand of Providence; increase them if you can, with hon'our and credit, by a diligent attention to the business for which you are designed; and though your own cup may not be filled, rejoice that your neighbour's overflows with plenty. Hon'our the abilities, and emulate the virtues, of Eū-gēni-ō; but repine not that he is wiser, richer, or more powerful, than yourself.

4. "His fōrtūne\* is expended in acts of humanity, generosity, and hospitality. His superiour talents are applied to the instruction of his children; to the assistance of his friends; to the encouragement of agriculture, and of every useful art; and to support the cause of liberty and the rights of mān-kind.† And his power is exerted to punish the guilty, to protect the innocent, to reward the good, and to distribute justice, with an equal hand, to all. I feel the affection of a brother for Eū-gēni-ō: and esteēm' my-sēlf' singularly happy in his friendship." PER'CI-VAL.

## SECTION IX.

### *Insolent deportment to'wards inferiours reproved.*

1. SAC-CHA-RIS'SA was about fifteen years of age. Nā'ture† had given her a high spirit, and ēd-ū-cā'tion had fostered it into pride and haughtiness. This temper was displayed in every little competition, which she had with her companions. She could not brook the least opposition from those whom she regarded as her inferiours; and if they did not instantly submit to her inclination, she assumed all her airs of dignity, and treated them with the most supercilious contempt. She domineered over her father's servants; always cōmmā'nding their good offices with the voice of authority, and disdainig the gentle language of request.

2. Eū-phrō'ni-ūs was one day walking with her, when the gār'den-er brought her a nosegay, which she had ordered him to collect. "Blockhead!" she cried, as he delivered it to her, "what strange flowers you have chosen; and how awk'ward-ly you have put them together!" "Blame not the man with so much harshness," said Eū-phrō'ni-ūs, "because his taste is different from yours! he meant to please you, and his good intention merits your thanks, and not your censure." "Thanks!" replied Sac-cha-ris'sa, scornfully, "He is paid for his sēr'vi-ces, and it is his duty to pēr'fōrm' them."

\* fōrtūne.

† mān-kind.

‡ nā'ture.

3. "And if he dōeṣ pĕrfōrm' them, he acquits himself of his duty," returned Eū-phrō'ni-ūs. "The obligation is fulfilled on his side; and you have no more right to upbraid him for executing your orders according to his best ability, than he has to claim, from your father, more wages than wĕre covenanted to be given him." "But he is a poor dependent," said Săc-cha-ris'să, "and ěarns a livelihood by his daily labour."

4. "That livelihood," answered Eū-phrō'ni-ūs, "is the just price of his labour; and if he receive nōthing farther from your hands, the account is balanced between you. But a generous pĕrson compassionates the lot of those, who are oblig'ed to toil for his benefit or gratification. He lightens their burdens; treats them with kindness and affection; studies to promote their interest and happiness; and, as much as possible, conceals from them their sĕr'vi-tūde, and his superiority.

5. "On the distinctions of rank and fōrtūne, he dōeṣ not set too high a vāl'ue: and though the cir'cūm-stān-ceṣ\* of life require, that there should be hewers of wood, and drawers of water, yet he forgets not that măn-kind are by nă'ture equal; all being the offspring of God, the subjects of his moral government, and joint hĕirs† of immortality. A conduct di-rĕct'ed by such principles, gives a master claims, which no money can purchase, no labour can repay. His affection can only be compensated by love; his kindness by gratitude; and his cōr-di-al'i-ty,‡ by the sĕr'vice of the heàrt."

PER CI-VAL.

## SECTION X.

*A-răch'ne and Mă-lis'să; or, the happiness of cultivating a good temper.*

1. A good temper is one of the principal ingredients of happiness. This, it will be said,|| is the work of nă'ture, and must be born with us: and so in a good mĕas'ure it is; yet it may be acquired by art, and improved by culture. Almost every object that attracts our notice, has a bright and a dark side.

2. He that habituates himself to look at the displeasing side, will sour his disposition, and consequently impair his happiness; while he, who beholds it on the bright side, insensibly meliorates his temper; and, by this means, improves his own happiness, and the happiness of all ābout him.

\* sĕr'kiām-stān-sis.

† ūrz.

‡ kōr-je-ăle-le.

|| sĕd.



3. *Ā-rāch'ne* and *Mē-lis'sā* are two friends. They are alike in birth,\* fortune, education, and accomplishments. They were originally alike in temper too; but by different management, are grown the reverse' of each other. *Ā-rāch'ne* has accustomed herself to look only on the dark side of every object.

4. If a new literary work makes its appearance, with a thousand beauties, and but one or two blemishes, she slightly skims over the passages that should give her pleasure, and dwells upon those only that fill her with dislike. If you show her an excellent portrait, she looks at some part of the drapery, that has been neglected, or to a hand or finger which has been left unfinished.

5. Her garden is a very beautiful one, and kept with great neatness and elegance; but if you take a walk with her into it, she talks to you of nothing but blights and storms, of snails and caterpillars, and how impossible it is to keep it from the litter of falling leaves, and worm-casts.

6. If you sit down in one of her temples, to enjoy a delightful prospect, she observes' to you, that there is too much wood, or too little water; that the day is too sunny, or too gloomy; that it is sultry, or windy: and finishes with a long harangue upon the wretchedness of our climate.

7. When you return with her to the company, in hopes of a little cheerful conversation, she casts a gloom over all, by giving you the history of her own bad health, or of some melancholy accident that has befallen one of her children. Thus she insensibly sinks her own spirits, and the spirits of all around her; and at last discovers, she knows not why, that her friends are grave.

8. *Mē-lis'sā* is the reverse' of all this. By habituating herself to look on the bright side of objects, she preserves' a perpetual cheerfulness in herself, which, by a kind of happy contagion, she communicates to all about her. If any misfortune† has befallen her, she considers that it might have been worse, and is thankful to Providence for an escape'.

9. She rejoices in solitude, as it gives her an opportunity of knowing herself; and in society, because she communicates the happiness she enjoys. She opposes every man's virtues to his failings, and can find out something to cherish and applaud, in the very worst of her acquaintance.

10. She opens every book with a desire to be entertained or instructed; and therefore seldom misses what she looks

\* birth.

† per-pel'ishū-āl.

‡ mas-fōr'ishūme.

for.—Walk with her, though it be but on a heath or a common, and she will discover numberless beauties, unobserved before, in the hills, the dales, the brooms, brakes, and variegated flowers of weeds and poppies. She enjoys every change of weather, and of season, as bringing with it some advantages of health or convenience.

11. In conversation, you never hear her repeating her own grievances, or those of her neighbours, or (what is worst of all) their faults and imperfections. If any thing of the latter kind is mentioned in her hearing, she has the address to turn it into entertainment, by changing the most odious railing into a pleasant rail'ler-y.

12. Thus Mē-lis'sā, like the bee, gathers honey from every weed; while Ā-rāch'ne, like the spider, sucks poison from the fairest flowers. The consequence is, that of two tempers, once very nearly allied, the one is for ever sour and dissatisfied, the other always pleased and cheerful: the one spreads a universal gloom; the other a continual sunshine.

WORLD.

## SECTION XI.

SOCRATES AND LEANDER.

*Disrespect to parents, is in no case allowable.*

1. LEANDER, the eldest son of Sōc'ra-tēs, fell into a violent passion with his mother. Sōc'ra-tēs was witness to this shameful misbehaviour, and attempted the correction of it, in the following gentle and rational\* manner.

2. "Come hither, son," said he; "have you never heard of men, who are called ungrateful?" "Yes,† frequently," answered the youth. "And what is ingratitude?" demanded Sōc'ra-tēs. "It is to receive a kindness," said Lē-ān'dér, "without making a proper return, when there is a favourable opportunity."

3. "Ingratitude is therefore a species of injustice," said Sōc'ra-tēs. "I should think so," answered Lē-ān'dér. "If then," pursued Sōc'ra-tēs, "ingratitude be injustice, does it not follow, that the degree of it must be proportionate to the magnitude of the favours which have been received?" Lē-ān'dér admitted the inference; and Sōc'ra-tēs thus pursued his interrogations.

4. "Can there subsist higher obligations than those which children owe to their parents; from whom life is derived

\* rāsh'ūn-āl.

† Yu.

and supported, and by whose good offices it is rendered hōn'ourable, useful, and happy?" "I acknowledge the truth of what you say," replied Lē-ān'dér; "but who could suffer, without resentment, the ill hū'mours of such a mother as I have?" "What strānge thing has she done to you?" said Sōc'ra-tēs.

5. "She has a tongue," replied Lē-ān'dér, "that no mortal can bear." "How much more," said Sōc'ra-tēs, "has she endured from your wrangling, fretfulness, and incessant cries, in the period of infancy! What ānx-i'e-ties\* has she suffered from the levities, capriciousness, and follies, of your childhood and youth! What affliction has she felt, what toil and watch'ing has she sustained, in your illnesses! These, and various other powerful motives to filial duty and grātitude, have been recognized by the legislators of our republic. For if any one be disrespectful to his pārents, he is not pērmit'ted to enjoy any post of trust or hōn'our.

6. "It is believed that a sāk'ri-fīce, offered by an impious hand, can nēither be āc'cēp-tā-ble to Hēav'en, nor profitable to the State; and that an undutiful son cannot be capable of pērforming any great action, or of executing justice with impārtiālity.† Therefore, my son, if you be wise, you will pray to Hēav'en to pardon the offences committed āgāinst‡ your mother.

7. "Let no one discover the contempt with which you have treated her; for the world will condemn, and abandon you for such behaviour. And if it be even suspected, that you repay with ingratitude the good offices of your pārents, you will inevitably forego the kindness of others; because no man will suppose, that you have a hēart to requite ēither his favours or his friendship."

PER'CI-VALL.

## SECTION XII.

SOC'RATES AND DEMETRIUS.

*Brethren should dwell together in hār'mo-ny.*

1. Two brothers, named Tīmōn and Dē-mē'tri-ūs, having quārrelled with each other, Sōc'ra-tēs, their common friend, was solicitous to restore amity between them. Meeting, thērē'fore, with Dē-mē'tri-ūs, he thus accosted him: "Is not frīend'ship the sweetest solace in ādvērsity, and the grēatest ēnhāncēmēt of the blessings of prosperity?" "Cērtāinly it

\* āng-zī'e-tīs.

† īm-pār-shē-āl'e-ē.

‡ ā-gānāl'.

is," replied Dē-mē'tri-ūs; "because our sorrows are di-min-ished, and our joys increased by sympathetick participation."

2. "Amongst whom, then, must we look for a friend?" said Sōc'ra-tēs. "Would you search among strangers? They cannot be interested about you. Amongst your rivals? They have an interest in opposition to yours. Amongst those who are much older, or younger than yourself? Their feelings and pursuits will be widely different from yours. Are there not, then, some cir'cūm-stān-ceſ\* favourable, and others essential, to the formation of friendship?"

3. "Undoubtedly there are," answered Dē-mē'tri-ūs. "May we not enumerate," continued Sōc'ra-tēs, "amongst the cir'cūm-stān-ceſ favourable to friendship, long acquaintance, common connexions, similitude of age, and union of interest?" "I acknowledge," said Dē-mē'tri-ūs, "the powerful influence of these cir'cūm-stān-ceſ: but they may sub-sist, and yet others be wān'ting, that are essential to mūtū-āl† amity."

4. "And what," said Sōc'ra-tēs, "are those essentials which are wān'ting in Tīmōn?" "He has forfeited my estēem' and attachment," answered Dē-mē'tri-ūs. "And has he also forfeited the estēem' and attachment of the rest of mūn-kind?"† continued Sōc'ra-tēs. "Is he devoid of benevolence, generosity, gratitude, and other social affections?" "Far be it from me," cried Dē-mē'tri-ūs, "to lay so heavy a charge upon him? His conduct to others, is, I believe, irreproachable; and it wōunds me the more, that he should single me out as the object of his unkindness."

5. "Suppose you have a very valuable horse," resumed Sōc'ra-tēs, "gentle under the treatment of others, but ungovernable, when you attempt to use him; would you not endeavour, by all means, to conciliate his affection, and to treat him in the way most likely to render him tractable? Or, if you have a dog, highly prized for his fi-del-ity, watch-fūl-nēss, and care of your flocks, who is fond of your shēp'hērds, and playful with them, and yet snarls whenever you come in his way; would you attempt to cure him of this fault by angry looks or words, or by any other marks of resentment? You would surely pursue an op-po-site course with him.

6. "And is not the friendship of a brother of far more worth, than the sēr'vi-ceſ of a horse, or the attachment of a dog? Why then do you delay to put in practice those means, which may reconcile you to Tīmōn?" "Acquaint me with

\* *sir'cūm-stān-sis.*† *mūtū-āl.*‡ *mūn-kind.*

those means," answered Dē-mē'tri-ūs, "for I am a stranger to them." "Answer me a few questions," said\* Sōc'ra-tēs.

7. "If you desire, that one of your neighbours should invite you to his feast, when he offers a sác'ri-fi-ce, what course would you take?"—"I would first invite him to mine."—"And how would you induce him to take the charge of your affairs, when you are on a journey?"—"I should be fōr'wárd to do the same good office to him, in his absence."

8. "If you be solicitous to remove a prejudice, which he may have received against you, how would you then behave tō'wárd him?"—"I should endeavour to convince him, by my looks, words, and actions, that such prejudice was ill-founded."—"And if he appeared inclined to reconciliation, would you reproach him with the injustice he had done you?"—"No," answered Dē-mē'tri-ūs; "I would repeat no grievances."

9. "Go," said Sōc'ra-tēs, "and pursue that conduct tō'wárd your brother, which you would practise to a neighbour. His friendship is of inestimable wóth; and nóthing is more lovely in the sight of Hēav'en, than for brethren to dwell tōghēthér in unity."

PERCI-VAL.

### SECTION XIII.

#### *On good breeding.*

1. As léar'ning, hōn'our, and vir'tue,† are absolutely necessary to gain you the éstēem' and admiration of mán-kind,‡ politeness and good breeding are equally necessary to make you agreeable in cōv'ersā'tion and common life.

2. Great talents are ábóve the generality of the world, who néithér pōsséss' them themselves, nor judge of them rightly in others: but all people are judges of the smaller talents, such as civility, affability, and an óblig'ing, agreeable address and manner; because they feel the effects of them, as making society easy and pléa'sing.

3. "Good sense must, in many cases, dētér'mine good breeding; but there are some general rules of it, that always hold true. For example, it is extremely rude not to give proper attention, and a civil an'swer, when people speak to you: or to go áwáy, or be doing something else, while they are speaking to you; for that convinces them that you dēspise' them, and do not think it worth your while to hear, or an'swer, what they say.

\* sēd.

† rēr'tshū.

‡ mán'kyind.

4. It is also very rude to take the best place in a room; or to seize immediately upon what you like at table, without offering first to help others; as if you considered nobody but yourself. On the contrary, you should always endeavour to procure all the conveniences you can, to the people you are with.

5. Besides being civil, which is absolutely necessary, the perfection of good breeding is, to be civil with ease, and in a becoming manner:—Awkwardness can proceed but from two causes; either from not having kept good company, or from not having attended to it. Attention is absolutely necessary for improving in behaviour, as indeed it is for every thing else.

6. If an awkward person drinks tea or coffee, he often scalds his mouth, and lets either the cup or the saucer fall, and spills the tea or coffee on his clothes. At dinner, his awkwardness distinguishes itself particularly, as he has more to do.

7. There, he holds his knife, fork, and spoon, differently from other people; eats with his knife to the great danger of his lips; picks his teeth with his fork; and puts his spoon, which has been in his mouth twenty times, into the dishes again.

8. If he is to carve, he can never hit the joint, but in his vain efforts to cut through the bone, scatters the sauce in every body's face. He generally daubs himself with soup and grease, though his napkin is commonly stuck through a button-hole, and tickles his chin.

9. When he drinks, he coughs in his glass, and besprinkles the company. Besides all this, he has strange tricks and gestures; such as snuffing up his nose, making faces, putting his fingers in his nose, or blowing it, and looking after-wards in his handkerchief, so as greatly to disgust the company.

10. His hands are troublesome to him, when he has nothing in them; and he does not know where to put them, but keeps them in perpetual motion. All this, I own, is not in any degree criminal; but it is highly disagreeable and ridiculous in company; and ought most carefully to be guarded against, by every one that desires to please.

11. There is, likewise, an awkwardness of expression and words which ought to be avoided; such as false English,\* bad pronunciation,† old sayings, and vulgar proverbs; which are so many proofs of a poor education.

12. For example, if instead of saying that tastes are dif-

\* *Eng'lish*.

† *prō-nūn'shē-ā'shūn*.

ferent, and that every man has his own peculiar one, you should let off a vulgar proverb, and say, "That what is one man's meat is another man's poison;" or else, "Every one to his liking, as the good man said when he kissed his cow;" the company would be persuaded that you had never associated with any but low persons.

13. To mistake or forget names; to speak of "What-d'ye-call-him," or, "Thingum," or, "How-d'ye-call-her," is excessively awkward and vulgar. To begin a story or narration, when you are not perfect in it, and cannot go through with it, but are forced, possibly, to say in the middle of it, "I have forgotten the rest," is very unpleasant and bungling.

14. One must be extremely exact, clear, and perspicuous, in every thing one says; otherwise, instead of entertaining or informing others, one only tires and puzzles them. The voice and manner of speaking, too, are not to be neglected. Some people almost shut their mouths when they speak; and mutter so, that they are not to be understood! Others speak so fast, and sputter, that they are equally unintelligible.

15. Some always speak as loud as if they were talking to deaf people; and others so low, that one cannot hear them. All these, and many other habits, are awkward and disagreeable, and are to be avoided by attention. You cannot imagine how necessary it is to mind all these little things. I have seen many people, with great talents, ill received for want of having these talents too: and others well received, only from their little talents, and who had no great ones.

CHES'TERFIELD.

#### SECTION XIV.

##### *The ungrateful guest.*

1. PHILIP, king of Mác'e-dón, is celebrated for an act of private justice, which does great hōn'our to his memory. A certain sōldier\* in the Mác-e-dō'ni-ān army, had, in various instances, distinguished himself by extraordinary acts of valour; and had received many marks of Philip's approbation and favour.

2. On a particular occasion, this sōldier embarked on board a vessel, which was wrecked by a violent storm; and he was cast on the shore, helpless and naked, with scarcely any appearance of life. A Mác-e-dō'ni-ān, whose lands were

\* sōldjēr.

contiguous to the sea, came opportunely to be witness of his distress; and, with the most humane and charitable tenderness, flew to the relief of the unhappy stranger.

3. He bore him to his house, laid him in his own bed, revived, cherished, and comforted him; and, for forty days, supplied him freely with all the necessaries and conveniences, which his languishing condition could require.

4. The soldier, thus happily rescued from death, was incessant in the warmest expressions of gratitude to his benefactor; assured him of his interest with the king, and of his determination to obtain for him, from the royal bounty, the noble returns which such extraordinary benevolence had merited. He was at length completely recovered, and was supplied by his kind host with money to pursue his journey.

5. After some time, the soldier presented himself before the king; he recounted his misfortunes;\* he magnified his services; and this inhuman wretch, who had looked with an eye of envy on the possessions of the man by whom his life had been preserved, was so devoid of gratitude, and of every humane sentiment, as to request that the king would bestow upon him the house and lands, where he had been so tenderly and kindly entertained.

6. Unhappily, Philip, without examination, precipitately granted his infamous request. The soldier then returned to his preserver, and repaid his goodness by driving him from his settlement, and taking immediate possession of all the fruits of his honest industry.

7. The poor man, stung with such an instance of unparalleled ingratitude and insensibility, boldly determined, instead of submitting to his wrongs, to seek relief; and in a letter addressed to Philip, represented his own and the soldier's conduct, in a lively and affecting manner.

8. The king was instantly fired with indignation. He ordered that ample justice should be done without delay; that the possessions should be immediately restored to the man, whose charitable offices had been thus horridly repaid; and to show his abhorrence of the deed, he caused the soldier to be seized, and to have these words branded on his forehead—"The ungrateful guest."

GOLD'SMITH.

\* mis-för'tshünz.



## SECTION XV.

*The hospitable negro woman.*

1. THE enterprising traveller, Mūn'gō Pàrk, was employed by the Āfri-cān association, to explore the interiour regions of Āfri-cā. In this hazardous undertaking, he encountered many dangers and difficulties. His wants were often supplied, and his distresses alleviated, by the kindness and compassion of the negroes. He gives the following lively and interesting account of the hospitable treatment he received from a poor negro woman.

2. "Being arrived at Sē'gō, the capital of the kingdom of Bām-bārā, sīt'ū-ā-ted on the banks of the Nī'gér, I wished to pass over to that part of the town, in which the king resides; but, from the number of persons eager to obtain a passage, I was under the necessity of waiting two hours.

3. "During this time, the people who had crossed the river, carried information to Mān'sōng, the king, that a white man was waiting for a passage, and was coming to see him.

4. "He immediately sent over one of his chief men, who informed me that the king could not possibly see me, until he knew what had brought me into his country; and that I must not presume to cross the river without the king's permission.

5. "He therefore advised me to lodge, for that night, at a distant village, to which he pointed; and said that, in the morning, he would give me further instructions how to conduct my-self.

6. "This was very discouraging. However, as there was no remedy, I set off for the village, where I found, to my great mortification, that no person would admit me into his house. From prejudices infused into their minds, I was regarded with astonishment and fear; and was obliged to sit the whole day without victuals,\* in the shade of a tree.

7. "The night threatened to be very uncomfortable; for the wind rose, and there was great appearance of a heavy rain: The wild beasts too were so numerous in the neighbourhood, that I should have been under the necessity of climbing up the tree; and resting among the branches.

8. "About sunset, however, as I was preparing to pass the night in this manner, and had turned my horse loose, that he might graze at liberty, a negro woman, returning

\* v. l. 112.

from the labours of the field, stopped to observe me, and perceiving that I was weary and dejected, inquired into my situation.

9. "I briefly explained it to her; after which, with looks of great compassion, she took up my saddle and bridle, and told me to follow her. Having conducted me into her hut, she lighted a lamp, spread a mat on the floor, and told me I might remain there for the night.

10. "Finding that I was very hungry, she went out to procure me something to eat; and returned in a short time with a very fine fish; which, having caused it to be half broiled upon some embers, she gave me for supper.

11. "The rites of hospitality being thus performed towards a stranger in distress, my worthy benefactress (pointing to the mat, and telling me I might sleep there without apprehension,) called to the female part of her family, who had stood gazing on me all the while in fixed astonishment, to resume their task of spinning cotton; in which they continued to employ themselves great part of the night.

12. "They lightened their labour by songs, one of which was composed ex-tempore; for I was myself the subject of it. It was sung by one of the young women, the rest joining in a sort of chorus. The air was sweet and plaintive, and the words, literally translated, were these.

13. "The winds roared, and the rains fell. The poor white man, faint and weary, came and sat under our tree. He has no mother to bring him milk; no wife to grind his corn. *Chorus.* Let us pity the white man: No mother has he to bring him milk; no wife to grind his corn."

[These simple and pathetick sentiments, have been very beautifully versified and expanded, by the Dutchess of Devon-shire. The following is a copy of this little interesting piece of poetry.

1. The loud wind roar'd, the rain fell fast;  
The white man yielded to the blast.  
He sat him down beneath the tree,  
For weary, sad, and faint was he;  
And ah! no wife or mother's care,  
For him the milk or corn prepare.

CHORUS.

The white man shall our pity share;  
Alas! no wife, or mother's care,  
For him the milk or corn prepare.

2. The storm is o'er, the tempest past,  
And mercy's voice has hush'd the blast.

19739B

The wind is heard in whispers low ;  
The white man far away must go ;  
But ever in his heart will bear  
Remembrance of the negro's care.

## CHORUS.

Go, white man, go ; but with thee bear  
The negro's wish, the negro's pray'r,  
Remembrance of the negro's care.]

14. "Trifling as these events may appear to the reader, they were to me affecting in the highest degree. I was oppressed by such unexpected kindness, and sleep fled from my eyes. In the morning, I presented to my compassionate landlady, two of the four brass buttons, which remained on my waistcoat;\* the only recompense it was in my power to make her."

PARK'S TRAVELS.

## SECTION XVI.

*Cāth-a-rī'nā, empress of Rus'sia.*

1. CATH-A-RĪ'NĀ Ā-LEX-OW'NĀ, born near Dēr'pāt, a little city in Li-vō'ni-ā, was heir† to no other inheritance than the virtues and frugality of her parents. Her father being dead, she lived with her aged mother, in their cottage, covered with straw ; and both, though very poor, were very contented.

2. Here, retired from the gaze of the world, by the labour of her hands she supported her parent, who was now incapable of supporting herself. While Cāth-a-rī'nā spun, the old woman would sit by, and read some book of devotion. When the fatigues of the day were over, both would sit down contentedly by their fire-side, and enjoy their frugal meal.

3. Though Cāth-a-rī'nā's face and person were models of perfection, yet her whole attention seemed bestowed upon her mind. Her mother taught her to read, and an old Lū'ther-ān minister instructed her in the maxims and duties of religion. Nature‡ had furnished her not only with a ready, but a solid turn of thought ; not only with a strong, but a right understanding.

4. Her virtues and accomplishments procured her several solicitations of marriage, from the peasants of the country ; but their offers were refused : for she loved her mother too tenderly to think of a separation.

5. Cāth-a-rī'nā was fifteen years old when her mother died. She then left her cottage, and went to live with the

\* *uś'kōt.*† *āre.*‡ *nā'tūhūre.*

Lū'ther-ān minister, by whom she had been instructed from her childhood. In this house she resided, in quality of governess to his children; at once reconciling in her character unerring prudence with surprising vi-vāc'i-ty.

6. The old man, who regarded her as one of his own children, had her instructed in the elegant parts of female ēdūcā'tion, by the masters who attended the rest of his family. Thus she continued to improve, till he died; by which accident, she was reduced to her former poverty.

7. The country of Li-vō'ni-a was at that time wasted by war, and lay in a miserable state of desolation. Those calamities are ever most heavy upon the poor; wherefore Cāth-a-rī'nā, though possēss'ed of so many accomplishments, experienced all the miseries of hopeless indigence. Provisions becoming every day more scārce, and her private stock being entirely exhausted, she resolved at last to travel to Mār'i-ēn-būrg, a city of greater plenty.

8. With her scanty wārd'robe, packed up in a wāllet, she set out on her journey, on foot. She was to walk through a region miserable by nature, but rendered still more hideous by the Swēdes and Rūs'sians, who, as each happened to become masters, plundered it at discretion: but hunger had taught her to dēspise' the dāngers and fatigues of the way.

9. One evening, upon her journey, as she had entered a cottage by the way-side, to take up her lodging for the night, she was insulted by two Swē'dish sōl'diers.\* They might probably have carried their insults into violence, had not a sūb'āltērn officer, accidentally pās'sing by, come in to her assistance.

10. Upon his appearing, the sōl'diers immediately 'desisted; but her thankfulness was hardly greater than her surprise, when she instantly recollected, in her deliverer, the son of the Lū'ther-ān minister, her former instructor, benefactor, and friend. This was a happy interview for Cāth-a-rī'nā.

11. The little stock of money she had brought from home, was by this time quite exhausted; her clothes were gone, piece by piece, in order to satisfy those who had entertained her in their houses: her generous countryman, therefore, parted with what he could spare, to buy her clothes; furnished her with a horse; and gave her letters of recommendation, to a faithful friend of his father's, the superintendent of Mār'i-ēn-būrg.

\* sōl'jērs.

# SECTION XVII.

*The same subject continued.*

1. THE beautiful stranger was well received at Mār'i-ēn-būrgh. She was immediately admitted into the superintendent's family, as governess to his two daughters; and, though but seventeen, showed herself capable of instructing her sex, not only in vir'tue,\* but in politeness.

2. Such were her good sense and beauty, that her master himself, in a short time, offered her his hand; which, to his great surprise, she thought proper to refuse. Actuated† by a principle of gratitude, she was resolved to marry her deliverer only, though he had lost an arm, and was otherwise disfigured by wounds, received in the sēr'vice.

3. In order, therefore, to prevent further solicitations from others, as soon as the officer came to town upon duty, she offered him her hand, which he accepted with joy; and their nuptials were accordingly solemnized.

4. But all the lines of her fortune were to be striking. The very day on which they were married, the Rūs'sians laid siege to Mār'i-ēn-būrgh. The unhappy sōldier was immediately ordered to an attack, from which he never returned.

5. In the mean time, the siege went on with fury, aggravated on one side by obstinacy, on the other by revenge. The war between the two northern powers at that time was truly barbarous; the innocent peasant and the harmless virgin, often shared the fate of the sōldier in arms.

6. Mār'i-ēn-būrgh was taken by assault; and such was the fury of the assailants, that not only the garrison, but almost all the inhabitants, men, women, and children, were put to the sword.

7. At length, when the carnage was prett'y well over, Cāth-a-rī'nā was found hid in an oven. She had hitherto been poor, but free. She was now to conform to her hard fate, and learn what it was to be a slave. In this situation, however, she behaved with piety and humility; and though misfortunes had abated her vivacity, yet she was cheérful.

8. The fame of her merit and rēs-ig-nā'tion,‡ reached even prince Mēn'zi-kōff, the Rūs'sian general. He desired to see her; was pleased with her appearance; bought her from the sōldier, her master; and placed her under the di-

\* vēr'tshū.

† āk'tshū-ā-ted

‡ rēs-sig-nā'shūn.

re'ction of his own sister. Here she was treated with all the respect which her merit deserved, while her beauty every day improved with her good fortune.

9. She had not been long in this situation when Pē'tér the Great, paying the prince a visit, Cāth-a-rī'nā happened to come in with some dried fruits, which she served round with peculiar modesty. The mighty monarch saw her, and was struck with her beauty.

10. He returned the next day; called for the beautiful slave; ask'ed her several questions; and found the charms of her mind superiour even to those of her pē'son. He had been forced when young, to marry from motives of interest; he was now resolved to marry pursuant to his own inclinations. He immediately inquired into the history of the fair Li-vō'ni-ān, who was not yet eighteen.

11. He traced her through the vale of obscurity; through the vicissitudes of her fortune; and found her truly great in them all. The meanness of her birth\* was no obstruction to his design. The nuptials were solemnized in private; the prince declaring to his courtiers,† that vir'tue was the properest ladder to a throne.

12. We now see Cāth-a-rī'nā, raised from the low, mud-walled cottage, to be empress of the greatest kingdom upon earth. The poor solitary wanderer is now surrounded by thousands, who find happiness in her smile. She, who formerly wanted a meal, is now capable of diffusing plenty upon whole nations. To her good fortune she owed a part of this pre-eminence, but to her vir'tues more.

18. She ever after retained those great qual'ities, which first placed her on a throne; and while the extraordinary prince, her hūs'bānd, laboured for the reformation of his male subjects, she studied, in her turn, the improvement of her own sex. She altered their dresses; introduced mixed assemblies; instituted an order of female knighthood; promoted piety and vir'tue; and, at length, when she had greatly filled all the stations of empress, friend, wife, and mother, bravely died without regret,—regretted by all.

GOLD'SMITH.

\* bē'rh.

† kōrte'yūrn.

## SECTION XVIII.

*Virtue and happiness equally attainable by the rich and the poor.*

1. THE man to whom God has given riches, and blessed with a mind to employ them aright, is peculiarly favoured, and highly distinguished. He looks on his wealth with pleasure, because it affords him the means to do good. He protects the poor that are injured; he suffers not the mighty to oppress the weak.

2. He seeks out objects of compassion; he inquires into their wants; he relieves them with judgment, and without ostentation. He assists and rewards merit; he encourages ingenuity, and liberally promotes every useful design. He carries on great works; his country is enriched, and the labourer is employed; he forms new schemes, and the arts receive improvement.

3. He considers the superfluities of his table, as belonging to the poor of his neighbourhood: and he defrauds them not. The benevolence of his mind is not checked by his fortune; he rejoices therefore in riches, and his joy is blameless.

4. The virtuous poor man also may rejoice; for he has many reasons. He sits down to his morsel in peace; his table is not crowded with flatterers and devourers. He is not embarrassed with a train of dependants, nor teased with the clamours of solicitation. Debarred from the dainties of the rich, he escapes also their diseases.

5. The bread that he eats, is it not sweet to his taste? The water he drinks, is it not pleasant to his thirst? Yea, far more delicious than the richest draughts\* of the luxurious.† His labour preserves his health, and procures him a repose, to which the downy bed of sloth is a stranger.

6. He limits his desires with humility; and the calm of contentment is sweeter to his soul, than all the acquisitions of wealth and grandeur.‡—Let not the rich, therefore, presume on his riches; nor the poor in his poverty, yield to despondence; for the providence of God dispenses happiness to them both.

ECONOMY OF HUMAN LIFE.

\* drafts.

† lux-u-ri-ous.

‡ gran'deur.

## SECTION XIX.

*The character of Christ.*

1. WHOEVER considers, with attention, the character of our blés'sed Lord, as it may be collected from the various incidents and actions of his life, (for there àre no laboured descriptions of it, no encomiums upon it, by his own disciples,) will soon discover that it was, in every respect, the most excellent that ever was made known to mankind.

2. If we only say of him, what even Pilâte said of him, and what his bitterest enemies cannot and do not deny, *that we can find no fault in him*, and that the whole tenour of his life was blameless, this is more than can be said of any other pèrson that ever came into the world.

3. But this is going a very little way indeed, in the excellence of his character. He was not only free from every failing, but he posséssed and practised every imaginable virtue. Tó'wàrds his heavenly Fà'ther he expressed the most ardent love, the most fèrvent, yet rational\* devotion; and displayed in his whole conduct, the most absolute rès-ig-nà'tiòn to his will, and obedience to his cômmands'.

4. His manners wère gentle, mild, condescending, and gracious: his heart overflowed with kindness,† compassion, and tenderness to the whole human race. The great employment of his life, was to do good to the bodies and souls of men. In this, all his thoughts, and all his time wère constantly and almost incessantly occupied.

5. He went àbout, dispensing his blessings to all àround' him, in a thousand different ways; healing dís'eàses, relieving infir'mities, correcting èrrours, removing prejudices, promoting piety, justice, charity, peace, and harmony; and crowding into the narrow côm'pass of his ministry, more acts of mércy and compassion, than the longest life of the most benevolent man upon èàrth ever yet produced.

6. Over his own passions he had the most complete côm-mànd'; and though his patience was continually put to the severest trials, yet he was never overcome, never betrayed into any intemperance or excess, in word or deed; "never once spake unadvisedly with his lips."

7. He endured the cruelest insults from his enemies, with the utmost composure, meekness, patience, and rès-ig-nà'tiòn; displayed astonishing fortitude under a most painful and ig-

\* rāsh'ūn-āl.

† kyān'āts.



nominous death; and, to crown all, in the very midst of his torments on the cross, implored forgiveness for his murderers, in that divine'ly charitable prayer. "Fà'ther, forgive them, for they know not what they do."

8. Nor was his wisdom inferiour to his vir'tues. The doctrines he taught wère the most sublime, and the most important, that wère ever before delivered to mankind; and every way wòrthy of that God, from whom he professed to derive them, and whose Son he declared himself to be.

9. His précepts inculcated the purest and most pèrfect morality; his discourses wère full of dignity and wisdom, yet intelligible and clear; his parables conveyed instruction in the most pleasing, familiar, and impressive manner; and his àn'swers to the many insidious questions that wère put to him, showed uncommon quickness of conception, soundness of judgment, and presence of mind; completely baffled all the artifices and malice of his enemies; and enabled him to elude all the snares that wère laid for him.

10. From this short and imperfect sketch of our Sāv'ioür's\* charàcter, it is evident that he was, **beyond comparison**, the wisest and the most vir'tuous pèrson **that ever appeared** in the world.

BIEL'BY, BISH'OP OF LON'DON.

\* Sāv'iyùr.

## PART II.

### PIECES IN POETRY.

#### CHAPTER I.

SE-LECT' SEN'TENCES AND PAR'AGRAPHS.

##### SECTION I.

*Improvement of time.*

DEFER' not till to-morrow to be wise ;  
To-morrow's sun to thee may never rise.

*Moral culture.\**

If good we plant not, vice will fill the place ;  
And rankest weeds the richest soils deface.

*The noblest art.*

Indulge the true ambition to excel  
In that best art,—the art of living well.

*Life a state of trial.*

In its true light, this transient life regard :  
This is a state of trial, not reward.

*Happiness, domestick.*

For gēn'uīne happiness we need not roam ;  
'Tis doubtless found with little, and at home.

*Virtue and vice progressive.*

The human heart ne'er† knows a state of rest ;  
Bad leads to worse, and better tends to best.

*Humility.*

Be hūm'ble ; learn thyself to scan :  
Know, pride was never made for man.

*Contentment is happiness.*

Could wealth our happiness augment ?  
What can she give beyond content ?

*Virtue altogether lovely.*

Virtue is amiable, mild, serene ;  
Without, all beauty ; and all peace within.

\* kŭltshŭre.

† nāre.

*Self-Pār-ti-ā-lī-ty.*

The faults of our neighbours with freedom we blame,  
But tax not ourselves tho' we prac'tise the same.

*Candour and forgiveness.*

—How noble 'tis to own a fault!  
How gen'rous and divine to forgive it!

*Troubles from ourselves.*

'Tis to ourselves, indeed, we chiefly owe  
The multitude of poignant griefs we feel.

*Resignation.*

Nor love thy life, nor hate; but what thou liv'st.  
Live well; how long or short, pērmitt' to Heav'n.

## SECTION II.

*Integrity.*

'THE man of pure and simple heart,  
'Through life dis-dains' a double part.  
He never needs the screen of lies  
His inward bō'yōm to disguise'.\*

*Best use of riches.*

When wealth to vir'tuous hands is giv'n,  
It blesses like the dews of Heav'n:  
Like Heav'n 't' hears the orphan's cries;  
And wipes the tears from widows' eyes.

*Choice of friends.*

Who friendship with a knave has made,  
Is judg'd a partner in the trade.  
'Tis thus, that on the choice of friends  
Our good or evil name depends.

*Christian morality.*

—'Tis our part,  
As Chris'tians,† to forget the wrongs we feel;  
To pardon trespasses; our very foes  
To love and cherish; to do good to all;  
Live peaceably; and be, in all our acts,  
Wise as the serpent, gentle as the dove.

*Hope in affliction.*

—Shall we pine,  
And be dishearten'd with a day of grief,  
When the same hand which brought affliction on

\* *dis-g-yīze'.*† *Krist'yāns.*

Retains its pow'r, and can, with equal ease,  
Remove it?

*Folly of envy.*

Can you dis-cern' another's mind?  
Why is't you envy? Envy's blind.  
Tell envy, when she would annoy,  
That thousands want what you enjoy.

*The wish.*

I sigh not for beauty, nor languish for wealth;  
But grānt me, kind Providence, vir'tue and health;  
Then, richer than kings, and more happy than they,  
My days shall pass sweetly and swiftly away.

*Censoriousness reproved.*

In other men we faults can spy,  
And blame the mote that dims their eye;  
Each little speck and blemish find,  
To our own stronger errors blind.—  
Ere we remark another's sin,  
Let our own conscience look within.

*Self-command.*

Ungovern'd wrath, and fell resentment fly:  
They rend the soul, as tempests rend the sky,\*  
Shun peevish humours: they corrode the breast,  
And cloud the brow; are childish at the best.  
Learn to control your tongue, that restless thing;  
Of mis'chief oft and shame the fatal spring.

*Inscription on a sun dial.*

Mark well my shade, and seriously attend  
The silent lesson of a common friend:—  
Since time and life speed hastily away,  
And no one can recall the former day.  
Improve each fleeting hour before 'tis past;  
And know, each fleeting hour may be thy last.

### SECTION III.

*Source of true happiness.*

THE happiness of human kind  
Consists in rectitude of mind,  
A will subdu'd to reason's sway,  
And passions practis'd to obey;

\* skēi.

An open and a generous heart,  
 Refin'd from selfishness and art;  
 Patience which mocks at fortune's\* pow'r,  
 And wisdom neither sad nor sour.

*Love to God produces love to men.*

Let gratitude in acts of goodness flow;  
 Our love to God, in love to man below.  
 Be this our joy—to calm the troubled breast,  
 Support the weak, and succour the distrest;  
 Direct the wand'rer, dry the widow's tear;  
 The orphan guard, the sinking spirits cheer.  
 Though small our pow'r to act, though mean our skill,  
 God sees the heart; he judges by the will.

*Men mutually helpful.*

Nature expects mankind should share  
 The duties of the publick care.  
 Who's born to sloth? To some we find  
 The ploughshare's annual toil assign'd.  
 Some at the sounding anvil glow;  
 Some the swift sliding shuttle throw:  
 Some, studious of the wind and tide,  
 From pole to pole, our commerce guide:†  
 While some, with genius‡ more refin'd,  
 With head and tongue assist mankind.  
 Thus, aiming at one common end,  
 Each proves to all a needful friend.

*To bless, is to be blest.*

When young, what honest triumph flush'd my breast,  
 This truth once known: To bless, is to be blest!  
 I led the bending beggar on his way;  
 (Bare were his feet, his tresses silver gray;)  
 Sooth'd the keen pangs his aged spirit felt,  
 And on his tale with mute attention dwelt.  
 As in his scap I dropp'd my little store,  
 And wept to think that little was no more,  
 He breath'd his pray'r,—“Long may such goodness live!”  
 'Twas all he gave, 'twas all he had to give.

*Epitaph on a young woman.*

In dawn of life she wisely sought her God;  
 And the straight path of thorny virtue|| trod.  
 Fond to oblige, too gentle to offend;  
 Belov'd by all, to all the good a friend:

\* fortune's. † guide. ‡ or genius. || virtuous.

The bad she censur'd by her life alone ;  
 Blind to their faults, severe upon her own :  
 In others' griefs a tender part she bore,  
 And with the needy shar'd her little store.  
 At distance view'd the world with pious dread,  
 And to God's temple for protection fled ;  
 There sought that peace which heaven alone can give,  
 And learn'd to die ere others learn to live.

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## CHAPTER II.

### NARRATIVE PIECES.

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#### SECTION I.

*The looking Gläss ; or, ill humour corrected.*

1. THERE was a little stubborn dame,  
 Whom no authority could tame ;  
 Restive by long indulgence grown,  
 No will she minded but her own.  
 At trifles oft she'd scold and fret ;  
 Then in a corner take a seat,  
 And sourly moping all the day,  
 Dis-däin' alike to work or play.
2. Pa-pà all softer arts had tried,  
 And sharper remedies applied ;  
 But both wëre vain ; for every course  
 He took still made her worse and worse.
3. Mam-mà observ'd the rising läss,  
 By stealth retiring to the gläss,  
 To practise little airs unseen,  
 In the true gen'ius of thirteen :  
 On this a deep design she laid,  
 To tame the hū'mour of the maid ;  
 Contriving like a prudent mother,  
 To make one folly cure another.
- 4 Upon the wall, against the seat  
 Which Jäs'sy us'd for her retreat,  
 Whene'er\* by accident offended,  
 A looking-gläss was straight suspended,  
 That it might show her how deform'd  
 She look'd, and frightful, when she storm'd ;

\* *Hw'n-äre'.*

- And warn her, as she priz'd her beauty,  
 To bend her hūmour to her duty.  
 5. All this the looking-glāss achiev'd ;  
 Its threats were minded and believ'd.  
 The maid, who spurn'd at all advice,  
 Grew tame and gentle in a trice :  
 So when all other means had fail'd,  
 The silent monitor prevail'd.

WIL'KIE.

## SECTION II.

*The Butterfly and the Snail ; or, elevation renders little min  
 proud and insolent.*

1. ALL upstarts, insolent in place,  
 Remind us of their vulgar race.  
 As in the sunshine of the morn,  
 A Butterfly (but newly born)  
 Sat proudly pèrk'ing on a rose ;  
 With pèrt conceit his bō'sōm glows :  
 His wings (all glorious to behold)  
 Bedropt with ā'zūre,\* jet, and gold,  
 Wide he displays ; the spangled dew  
 Reflects his eyes, and various hue.
2. His now forgotten friend, a Snail,  
 Beneath his house, with slimy trail  
 Crawls o'er the grāss ; whom when he spies,  
 In w'rāth he to the gard'ner cries :  
 " What means yon peasant's daily toil,  
 From choking weeds to rid the soil ?  
 Why wake you to the morning's care ?  
 Why with new arts correct the year ?  
 Why grows the peach with crimson hue ?  
 And why the plum's inviting blue ;  
 Were they to feast his taste design'd,  
 That vērmin of voracious kind ?  
 Crush then the slow, the pilf'ring race ;  
 So purge thy garden from disgrace."
3. " What arrogance !" the snail replied ;  
 ' How in'solent is upstart pride !  
 Hadst thou not thus with insult vain  
 Provok'd my patience to complain,  
 I had conceal'd thy meaner birth,†  
 Nor trac'd thee to the scum of earth.

\* ā'shūre.

† kyind.

‡ bërth.

- For scarce nine suns have wak'd the hours,  
 To swell the fruit, and paint the flow'rs,  
 Since I thy hūm'bler life survey'd,  
 In base and sordid guise\* array'd :  
 A hideous insect, vile, unclean,  
 You dragg'd a slow and noisome train ;  
 And from your spider bowels drew  
 Foul film, and spun the dirty clue.
4. I own my hūm'ble life, good friend ;  
 Snail was I born, and Snail shall end.  
 And what's a butterfly ? At best,  
 He's but a caterpillar drest :  
 And all thy race, (a numerous seed,)  
 Shall prove of caterpillar breed."

GAY.

## SECTION III.

*The Brother and Sister ; or mental excellence superiour to personal beauty.*

1. WARN'D by our counsel oft beware,  
 And look into yourselves with care.  
 There was a cēr'tain father had  
 A homely girl† and comely lad.  
 These being at their childish play  
 Within their mother's room one day,  
 A looking-glāss was in the chair,  
 And they beheld their faces there.
2. The boy grows prouder as he looks ;  
 The girl is in a rage, nor brooks  
 Her boasting brother's jests and sneers,  
 Affronted at each word she hears.  
 Then to her father down she flies,  
 And urges all she can devise  
 Against the boy, who could prēsūme'  
 To meddle in a lady's room.
3. At which embracing each in turn  
 With most affectionate cōncern',  
 " My dears," said he, " you must not pāsse  
 A day without this useful glāss ;  
 You, lest you spoil a pret'ty‡ face,  
 By doing things to your disgrāce—  
 You, by good conduct to correct  
 Your form, and beautify defect."

SMART.

\* *gyise.*

K 2.

† *girl.*‡ *pret'te.*



## SECTION IV.

*The Lamb and the Pig ; or na'ture and educā'tion.\**

1. CONSULT the moralist, you'll find  
That educā'tion\* forms the mind.  
But education ne'er supplied  
What ruling na'ture has denied.  
If you'll the following page pursue,  
My tale shall prove this doc'trine true.
2. Since to the muse all brutes belong,  
The lamb shall usher in my song ;  
Whose snowy fleece adorn'd her skin,  
Emblem of native white within.  
Meekness and love possess'd her soul,  
And innocence had crown'd the whole.
3. It chanc'd upon a luckless day,  
The little wāntōn, full of play,  
Rejoic'd a thymy bank to gain,  
But short the triumphs of her reign ;  
The treacherous slopes her fate foretell,  
And soon the pret'ty trifter fell.
4. Beneath, a dirty ditch impress'd  
Its mire upon her spotless vest.  
What greater ill could lamb betide,  
The butcher's barb'rous knife beside ?
5. The shēp'hērd, wounded with her cries,  
Straight to the bleating sufferer flies.  
The lambkin in his arms he took,  
And bore her to a neighb'ring brook.  
The silver streams her wool refin'd ;  
Her fleece in virgin whiteness shin'd.
6. Cleans'd from pollution's ev'ry stain,  
She join'd her fellows on the plain ;  
And saw āfār the noisome shore,  
But ne'er approach'd those dāngers more  
The shēp'hērd bless'd the kind event,  
And view'd his flock with sweet content.
7. To market next he shap'd his way,  
And bought provisions for the day :  
But made, for winter's rich supply,  
A purchase from a farmer's sty.

\* *id-jū-kū'shūn.*† *kyānd.*

- The children round their pārent crowd.  
 And testify their mirth\* āloud'.
8. They saw the strānger with surprise,  
 And all admir'd his little eyes.  
 Familiar grown he shar'd their joys;  
 Shar'd too the porridge with the boys.  
 The females o'er his dress prē-side';  
 They wāsh his face, and scour his hide†  
 But daily more a swine he grew,  
 For all these hōuse-wives‡ e'er‡ could do. COTTON

## SECTION V.

*The Bee and the Ant ; or, the ādvāntages of application and  
 diligence in early years.*

1. On a bright dewy summer's morn,  
 A Bee rāng'd o'er the vērdant lawn;  
 Studious to hūsbānd every hour,  
 And make the most of every flower.
2. Nimble from stalk to stalk she flies,  
 And loads with yēllōw wax her thighs;  
 With which the artist builds her comb,  
 And keeps all tight and wārm at home :  
 Or from the cowslip's golden bells  
 Sucks honey to enrich her cells;  
 Or every tempting rose pursues,  
 Or sips the lily's frā'grānt dew;  
 Yet never robs the shīning bloom,  
 Or of its beauty, or pēr-fūme'.||  
 Thus she discharg'd in every way,  
 The various duties of the day.
3. It chānc'd a frugal Ānt was near,  
 Whose brow was furrow'd o'er by care  
 A great economist was she,  
 Nor less laborious than the Bee :  
 By pensive pārents often taught,  
 What ills ārise from wānt of thought;  
 That poverty on slōth depends,  
 On poverty the loss of friends.
4. Hence every day the Ānt is found  
 With anxious steps to tread the ground;  
 With curious sēarch to trace the grain,  
 And drag the heavy load with pain.

\* mēth.

† hūsbānds.

‡ āre.

|| or pēr-fūme.

5. The active Bee with pleasure saw  
 The Ant fulfil her parents' law.  
 Ah! sister labourer, says she,  
 How very fortunate\* are we!  
 Who, taught in infancy to know  
 The comforts which from labour flow,  
 Are independent of the great,  
 Nor know the wants of pride and state.
6. Why is our food so very sweet?  
 Because we earn before we eat.  
 Why are our wants so very few?  
 Because we nature's calls pursue.  
 Whence our complacency of mind?  
 Because we act our parts assign'd.
7. Have we incessant tasks to do?  
 Is not all nature† busy too?  
 Does not the sun with constant pace  
 Persist to run his annual race?  
 Do not the stars, which shine so bright,  
 Renew their courses every night?  
 Does not the ox obedient bow  
 His patient neck, and draw the plough?  
 Or when did c'er‡ the gen'rous steed  
 Withhold his labour, or his speed?

COT'TON

## SECTION VI.

*The Doves.*

1. REAS'NING at ev'ry step he treads,  
 Man yet mistakes his way,  
 While meaner things, whom instinct leads,  
 Are rarely known to stray.
2. One silent eve I wander'd late,  
 And heard the voice of love;  
 The turtle thus address'd her mate,  
 And sooth'd the list'ning dove:
3. "Our mutual bond of faith and truth,  
 No time shall disengage;  
 Those blessings of our early youth  
 Shall cheer our latest age.
4. While innocence without disguise,||  
 And constancy sincere,

\* *fôr'lahû-nâle.*† *nâ'tshûre.*‡ *âre.*|| *disg-yîar'.*

- Shall fill the circles\* of those eyes,  
And mine can read them there ;
5. Those ills that wait on all below  
Shall ne'er be felt by me,  
Or, gently felt, and only so,  
As being shar'd with thee.
6. When lightnings flash among the trees,  
Or kites are hovering near,  
I fear lest thee alone they seize,  
And know no other fear.
7. "'Tis then I feel my-self' a wife,  
And press thy wedded side,  
Resolv'd a union form'd for life  
Death never shall di-vide.
8. "But, oh ! if, fickle and un-chaste,  
(Forgive a transient thought,)  
Thou couldst become unkind at last,  
And scorn thy present lot :
9. "No need of lightnings from on high,  
Or kites with cruel beak ;  
Denied th' endearments of thine eye,  
This widow'd heart would break."
10. Thus sang the sweet sequester'd bird,  
Soft as the passing wind ;  
And I recorded what I heard,—  
A lesson for mankind.

COWPER.

## SECTION VII.

*The Goldfinches.*

1. ALL in a garden, on a currant bush,  
Two Goldfinches had built their airy seat ;  
In the next orchard liv'd a friendly thrush,  
Nor distant far, a woodlark's soft retreat.
2. Here, blest with ease, and in each other blest,  
With early songs they wak'd the neighbouring groves,  
Till time matur'd their joy, and crown'd their nest,  
With infant pledges of their faithful loves.
3. And now, what transport glow'd in either's eye !  
What equal fondness dealt th' allotted food !  
What joy each other's likeness to descry,  
And future sonnets in the chirping† brood !

\* sér'kls.

† nāre.

‡ tshe' ping.

4. But ah ! what earthly happiness can last ?  
How does the fairest purpose often fail !  
A truant school-boy's wān'tōnnēss could blāst  
Their flattering hopes, and leave them both to wail.
5. The most ungentle of his tribe was he ;  
No gen'rous précept ever touch'd his héart :  
With concord false and hid'e-oūs prosody,  
He scrawl'd his tās'k, and blunder'd o'er his part.
6. On mis'chief bent, he mark'd with rav'nous eyes,  
Where, wrapt in down, the callow songsters lay ;  
Then rushing, rudely seiz'd the glitt'ring prize,  
And bore it in his impious hands āwāy !
7. But how shall I describe, in numbers rude,  
The pangs for poor Chrys-ōmī-tris decreed,  
When from her secret stand, āghāst', she view'd  
The cruel spoiler perpetrate the deed ?
8. " O grief of griefs !" with shrieking voice she cried,  
" What sight is this that I have liv'd to see !  
O ! that I had in youth's fair season died,  
From all false joys, and bitter sorrows free.
9. Was it for this, alas ! with weary bill,  
Was it for this I pois'd th' unwieldy straw ?  
For this I bore the moss from yōnder hill,  
Nor shunn'd the pond'rous stick ālōng' to draw !
10. Was it for this I pick'd the wool with care,  
Intent with nicer skill our work to crown ?  
For this, with pain, I bent the stubborn hair,  
And lin'd our cradle with the thistle's down ?
11. Was it for this my freedom I rē-sign'd,  
And ceas'd to rove at large from plain to plain ;  
For this I sat at home whole days confin'd,  
To bear the scorching heat, and pealing rain ?
12. Was it for this my wātch'ful eyes grew dim ?  
For this the roses on my cheek turn pale ?  
Pale is my golden plumage, once so trim,  
And all my wonted mirth\* and spirits fail !"
13. Thus sung the mournful bird her piteous tale ;—  
The piteous tale her mournful mate return'd :  
Then side by side they sought the distant vale.  
And there in secret sadness inly mourn'd.

JA'GC.

\*mēth.

## SECTION VIII.

*The pet Lamb.*

1. THE dew was falling fast, the stars began to blink ;  
I heard a voice ; it said, " Drink, pret'ty crea'ture\* drink !"  
And, looking o'er the hedge, before me I ē-spi'd,  
A snow white mōūn'tain Lamb, with a maiden at its side.
2. No other sheep wēre near, the Lamb was all ālōne,  
And by a slender cord, was tether'd to a stone ;  
With one knee on the grāss did the little maiden kneel,  
While to the mōūn'tain Lamb she gave its evening meal.
3. 'Twas little Bār'ba-rā Lēth'waite, a child of beauty rare :  
I wāтч'd them with delight ; they wēre a lovely pair :  
And now with empty can, the maiden turn'd āway,  
But ere† ten yards wēre gone, her footsteps did she stay.
4. Tō'wārd's the Lamb she look'd ; and from that shady place,  
I unob'serv'd could see the workings of her face :  
If nature to her tongue could mēasur'd numbers bring,  
Thus, thought I, to her Lamb that little maid would sing :
5. " What ails thee, young one, what ? why pull so at thy cord ?  
Is it not well with thee ? well both for bed and board ?  
Thy plot of grāss is soft, and green as grāss can be .  
Rest, little young one, rest ; who is't that aileth thee ?
6. What is it thou would'st seek ? What's wān'ting to t'hy heart ?  
Thy limbs are they not strong ? and beautiful thou art :  
This grāss is tender grāss ; these flowers they have no peers :  
And that green corn all day is rustling in thy ears.
7. If the sun is shīning hot, do but stretch thy woollen chain,  
This beech is standing by, its cōvert thou canst gain ;  
For rain and mōūn'tain storms the like thou need'st not fear ;  
The rain and storm are things which scārcely can come here.
8. Rest, little young one, rest ; thou hast forgot the day,  
When my father found thee first in places far āway :  
Many flocks wēre on the hills, but thou wert own'd by nōne,  
And thy mother from thy side for ever more was gone.
9. He took thee in his arms, and in pity brought thee home ;  
A blēssed day for thee ! then whither wouldst thou roam ?  
A faithful nurse thou hast ; the dam that did thee rear  
Upon the mōūn'tain tops, no kinder could have been.‡
10. Thou know'st that, twice a day, I've brought thee in this can  
Fresh water from the brook, as clear as ever ran :  
And twice in the day, when the ground is wet with dew,  
I bring thee draughts|| of milk, wārm milk it is and new.
11. It will not, will not rest ! Poor creature ! can it be,  
That 'tis thy mother's heart that's working so in thee ?  
Things that I know not of pērhaps to thee are dear,  
And dreams of things which thou canst neither see nor hear.

\* krī'shūr.

† are.

‡ bin.

|| draughts.

12. Alas! the moun'tain tops that look so green and fair;  
 I've heard of fear'ful\* winds and darkness that come there:  
 The little brooks, that seem all pas'time and all play,  
 When they are angry, roar like lions for their prey;
13. Here thou need'st not dread the raven in the sky;  
 He will not come to thee, our cottage is hard by.  
 Night and day thou art safe as living thing can be:  
 Be happy then and rest; what is't that aileth thee?

WORDS'WORT

## SECTION IX.

*The Farmer, the Span'iel, and the Cat.*

1. As at his board a Farmer sat,  
 Replenish'd by his homely treat,  
 His fav'rite Span'iel near him stood,  
 And with his master shar'd the food;  
 The crackling bones his jaws devour'd,  
 His lapping tongue the trenchers scour'd;  
 'Till, sated now, supine he lay,  
 And snor'd the rising fumes away.
2. The hungry Cat, in turn drew near,  
 And humbly crav'd a sèrvant's share.  
 Her modest worth the master knew,  
 And straight the fatt'ning morsel threw.
3. Enrag'd, the snarling cur awak'd,  
 And thus with spiteful envy spoke:  
 "They only claim a right to eat,  
 Who earn by sèrvices their meat;  
 Me, zeal and in'dustry inflame  
 To scour the fields, and spring the game;  
 Or, plung'd in the wint'ry wave,  
 For man the wôunded bird to save.
4. With watchful diligence I keep  
 From prowling wolves his fleecy sheep;  
 At home his midnight hours secure,  
 And drive the robber from the door.  
 For this his breast with kindness glows,  
 For this his hand the food bestows.
5. And shall thy indolence impart  
 A wårmer friendship to his heart,  
 That thus he robs me of my due,  
 To pamper such vile things as you?"
6. "I own," with meekness, Püss replied,  
 "Superiour merit on your side;

\*fear'ful, timorous—fear'ful, terrible. †tyind'nes.

- Nor does my heart with envy swell,  
 To find it recompens'd so well :  
 Yet I, in what my nature\* can,  
 Contribute to the good of man.
7. Whose claws destrôye' the pilf'ring mouse ?  
 Who drives the vërmin from the house ?  
 Or, watch'ful for the lab'ring swain,  
 From lurking rats secures the grain.  
 From hence if he rewards bestow,  
 Why should your heart with gall o'erflow ?  
 Why pine my happiness to see,  
 Since there's enough for you and me ?"  
 " Thy words are just," the Farmer cried,  
 And spurn'd the snarler from his side.

GAY.

## SECTION X.

*The Wheat and the Weeds.*

1. 'Twas in a pleasant month of spring,  
 When flow'rets bloom and warblers sing :  
 A field of wheat began to rise,  
 The farmer's hope, his country's prize.  
 When lo ! amid' the op'ning ears,  
 A various crop of weeds appears.  
 The poppy, sôldier-like array'd,  
 Its flimsy scarlet flow'rs display'd.  
 Some, like the lofty sky,† wëre blue ;  
 And some wëre ting'd with golden hue :  
 But ev'ry where the wheat was seen,  
 Clad in one robe of modest green.
2. It chanc'd, three youths, in city bred,  
 That knew to eat—not raise their bread,  
 For pleàs'ure's sake, had rambled there,  
 To see the sun, and breathe fresh air.  
 Of hërbs and grain they little knew  
 What Lin'næ-üs wrote, or Sin'clair grew :  
 But each, as o'er the field they gaz'd,  
 What fancy led to, pluck'd and prais'd.
3. " See," said the first, " this flow'r so red,  
 That gently bows its blushing head :  
 Can the whole field a plant display,  
 So rich, so noble, and so gay ?"  
 " Yes," said the next, " the flow'r I show,  
 With star-like rays, and sky-light blue,

\* nã'tshüre.

† skü.



- So much does your dull plant outshine,  
That the best choice is surely mine."
4. "Stop," said the third, "the flow'r I hold,  
With cluster'd leaves of burnish'd gold,  
Than yours or his, is richer drest;  
'The choice I've made, is doubtless best."  
In this, however, each agreed',  
That nothing could his own exceed;  
And that the rising blades of green,  
Did not deserve' to grow between.
5. A Farmer chanc'd behind the gate  
To overhear the youths' debate;  
Knowing from ign'rance error springs,  
He strove to teach them better things.
6. "My lads," he said, "now understand,  
These are but weeds that spoil our land;  
But the green blades you trample down,  
Are wheat, man's food, and nature's crown.  
With art and pains the crop is sown,  
And thus your daily bread is grown.  
Alas! your judgment was not right,  
Because you judg'd from outward sight."

## SECTION XI.

*Econom'y the source of charity.*

1. By gen'rous goodness taught, my early youth  
Soon learn'd humanity.—My parents died—  
Orphans have claims on charitable souls;  
The pious Edgär thought so: mov'd pērhaps'  
By the soft eloquence of infant tears,  
Pērchance' by nature\* prompted, to his roof  
He led the fatherless.—
2. It was the seat  
Of nuptial happiness: a rustick cot,  
Small, yet convenient, for their wānts wēre few:  
And Edgär, knowing what all men should learn,  
Was with his lot contented.—Happy state!  
Labour he plied for exercise, not gain.  
At early dawn, he led me to the field;  
And, drawing morals from each task he took,  
Told me, "That every seed, well sown on earth,  
Would yield full harvest in that awful day,

\* nā'tshūre.

When all arrears of labour shall be paid ;  
Each well-meant toil rewarded.”—

3. Once, përchance’,  
I found him busied near a murm’ring rill :  
To various little streams he turn’d its source,  
Where; wänd’ring deviöus thro’ his neat dress’d grounds,  
It cheer’d the green copse, fill’d the earing corn ;  
Then trickled gently through the përfum’d grove.
4. “ Mark well, my child,” he said ; “ this little stream  
Shall teach thee Charity It is a source  
I never knew to fail : dirécted thus  
Be that soft stream, the föun’tain of thy heàrt.  
For, Oh ! my much lov’d child, I trust thy heàrt  
Has those affections that shall bless thyself ;  
And flowing softly, like this little rill,  
Cheer all that droop.”—
5. The good man did not èrr ;  
The milk of human kindness wàrm’d my breast ;  
Young as I was, I felt for others’ woes,  
And, when I could, reliev’d them.—Yet I was young !  
And, having lavish’d all my infant store  
In gewgaw toys, and childish fooleries,  
I do remember well, a vet’ran old,  
Maim’d and disfigur’d by the hand of wàr,  
Implor’d my charity.—
6. I felt, àlās’ !  
His various wànts—sore, sick, and wàn, he seem’d :  
My little heàrt bled at each wöünd he show’d.  
Àlās’ ! àlās’ ! replied my infant thoughts,  
And shall wànt cloud the evening of his days  
Whose noon of life was toil ?—And then I wept.—  
It was the first time that I e’er\* knew wànt ;  
I was indeed a bankrupt.—
7. Èd’gär came.  
I wept, but spoke not ; for my heàrt was full.  
“ What wilt thou give, my boy ?”—Fearing a lie,  
I sobb’d out truth most sadly. Èd’gär felt ;  
Pardon’d my folly ; (for he lov’d my tears ;)  
And gave what sooth’d the poor man’s misery.  
But, in our ev’ning walk, behold ! the stream  
Was dry. I àsk’d the cause.—
8. “ Mark me, my child !  
This rill, I told thee oft, thro’ all thy life,

\* àre.

Should teach thee Charity.—Now let it teach,  
 If yet thou hast to learn, that the bless'd source  
 Of lib'ral deeds, is wise Economy.  
 This morn, like thee, I drew the stream too fast :  
 Now,—when the parch'd glebe wants its wat'ry aid,  
 The source is all exhausted."

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### CHAPTER III. DI-DACTICK PIECES.

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#### SECTION I.

*To some children listening to a Lark.*

1. SEE the lark prunes his active wings,  
 Rises to heaven, and soars, and sings ;  
 His morning hymns, his mid-day lays,  
 Are one continued song of praise.  
 He speaks his Maker all he can,  
 And shames the silent tongue of man.
2. When the declining orb of light  
 Reminds him of approaching night,  
 His warb'ling vespers swell his breast ;  
 And, as he sings, he sinks to rest.
3. Shall birds instructive lessons teach,  
 And we be deaf to what they preach ?—  
 No, ye dear nestlings of my heart ;  
 Go act the wiser songster's part :  
 Spurn your warm couch at early dawn,  
 And with your God begin the morn.
4. To him your grateful tribute pay,  
 Through every period of the day.  
 To him your evening songs direct ;  
 His eye shall watch, his arm protect :  
 Though darkness reigns, he's with you still ;  
 Then sleep, my babes, and fear no ill.

COO'TON.

#### SECTION II.

*The advantages of early religion.*

1. HAPPY the child, whose tender years  
 Receive instruction well ;  
 Who hates the sinner's path, and fears  
 The road that leads to hell.

2. When we give up our youth to God,  
'Tis pleasing in his eyes:  
A flower, that's offer'd in the bud,  
Is no vain sac'ri-fice.
3. 'Tis easy work, if we begin  
To fear the Lord betimes;  
While sinners, who grow old in sin,  
Are harden'd in their crimes.
4. 'Twill save us from a thousand snares,  
To mind religion young;  
It will preserve our foll'wing years,  
And make our vir'tue strong.
5. To thee, Almighty God! to thee  
Our childhood we resign;  
'Twill please us to look back, and see  
That our whole lives were thine.
6. Let the sweet work of prayer and praise  
Employ our youngest breath;  
Thus we're prepar'd for longer days,  
Or fit for early death.

WATTS.

## SECTION III.

*Peace and love recommended.*

1. Let dogs delight to bark and bite;  
For God has made them so;  
Let bears and lions growl and fight;  
For 'tis their nature too.
2. But, children, you should never let  
Such angry passions rise;  
Your little hands were never made  
To tear each other's eyes.
3. Let love through all your actions run,  
And all your words be mild;  
Live like God's well beloved Son,  
That sweet and lovely child.
4. His soul was gentle as a lamb;  
And as in age he grew,  
He grew in favour both with man,  
And God his Fa'ther too.

5. The Lord of all, who reigns above,  
Does from his heav'nly throne,  
Behold what children dwell in love,  
And marks them for his own.

WATTS.

## SECTION IV.

*To a young woman with a Watch.*

1. WHILE this gay toil attracts thy sight,  
Thy reason let it warn ;  
And seize, my dear, that rapid time,  
That never must return.
2. If idly lost, no art or care  
The blessing can restore ;  
And Heav'n requires a strict account  
For every mispent hour.
3. Short is our longest day of life,  
And soon its prospect ends ;  
Yet on that day's uncertain date,  
Eternity depends.
4. But equal to our being's aim,  
The space to virtue giv'n ;  
And every minute, well improv'd,  
Secures an age in Heav'n.

CARTER.

## SECTION V.

*Verses accompanying a Nosegay.*

1. THOU canst not steal the rose's bloom,  
To decorate thy face ;  
But the sweet blush of modesty,  
Will lend an equal grace.
2. These violets scent the distant gale ;  
(They grew in lowly bed ;)   
So real worth new merit gains,  
By diffidence o'erspread.
3. Nor wilt thou e'er\* that lily's white,  
In thy complexion find ;  
Yet innocence may shine as fair,  
Within thy spotless mind.
4. Now, in the opening spring of life,  
Let every floweret bloom : \*

\* &amp;c.

- The budding vir'tues in thy breast  
Shall yield the best p<sup>er</sup>fume.\*
5. This nosegay, in thy b<sup>o</sup>ssom plac'd,  
A moral may convey :  
For soon its brightest tints shall fade,  
And all its sweets decay.
6. So short liv'd àre the lovely tribes  
Of Flórá's transient reign :  
They bud, blow, wither, fall, and die,  
Then turn to éarth ágain'.
7. And thus, my dear, must every charm,  
Which youth is proud to share,  
Álike this quick succession prove,  
And the same truth declare.
8. Sickmess will chānge the roseate hue,  
Which glowing health bespeaks ;  
And age will wrinkle with its cares,  
The smile on beauty's cheeks.
9. But as that frāgrant myrtle† wreath,  
Will all the rest survive ;  
So shall the mental graces still,  
Through endless ages live.

## SECTION VI.

### *Duties of the Morning.*

1. SEE the time for sleep has run ;  
Rise before or with the sun.  
Lift thy hands and hūm'bly pray,  
The F<sup>o</sup>ūn'tain of é<sup>te</sup>r'nal day,  
That as the light serenely fair,  
Illumines all the tracts of air ;  
The s<sup>ä</sup>cred Spí<sup>r</sup>'t so may rest,  
With quick'ning beams upon thy breast ;  
And kindly clean it all within,  
From darker blemishes of sin :  
And shine with grace, until we view  
The realm it gilds with glory too.
2. See the day that dawns in air,  
Brings álong' its toil and care.  
From the lap of night it springs,  
With heaps of business on its wings :

\* In prose p<sup>er</sup>fume.

† myrtle.

- Prepare to meet them in a mind,  
 That bows submissively resign'd:  
 That would to works appointed fall;  
 That knows that God has order'd all.
3. And whether, with a small repast,  
 We break the sober morning fast;  
 Or in our thoughts and houses lay  
 The future\* methods of the day;  
 Or early walk abroad' to meet  
 Our business with industrious feet:  
 Whate'er we think, whate'er we do,  
 His glory still be kept in view.
4. O, Giver of eternal bliss,  
 Heavenly Fa'ther, grant me this!  
 Grant it to all, as well as me,  
 All whose hearts are fix'd on thee;  
 Who revere the Son above;  
 Who thy sacred Spir'it love!

PAR'NEL

## SECTION VII.

*The mind to be cultivated.*

1. HEAR, ye fair mothers of our isle,  
 Nor scorn your poet's homely style.  
 What though my thoughts be quaint or new,  
 I'll warrant that my doc'trine's true:  
 Or if my sentiments be old,  
 Remember, truth is sterling gold.
2. You judge it of important weight,  
 To keep your rising offspring straight?  
 For this such anxious moments feel,  
 And ask the friendly aid of steel;  
 For this import the distant cane,  
 Or slay the monarch of the main.
3. And shall the soul be warp'd aside,  
 By passion, prejudice, and pride?  
 Deformity of heart I call  
 The worst deformity of all.
4. Your cares to body are confin'd;  
 Few fear ob-liq'ui-ty of mind.  
 Why not adorn the better part?  
 This is a nobler theme for art.  
 For what is form, or what is face,  
 But the soul's index, or its case?

\* future.

5. Now take a sim'i-le at hand ;  
 Compare the mental soil to land.  
 Shall fields be till'd with annual care,  
 And minds lie fallow every year ?  
 O ! since the crop depends on you,  
 Give them the cul'ture\* which is due ;  
 Hoe every weed, and dress the soil ;  
 So harvest shall repay your toil.
6. If human minds resemble trees,  
 (As every moralist agrees,)  
 Prune† all the stragglers of your vine ;  
 Then shall the purple clusters shine.  
 The gard'ner knows, that fruitful life  
 Demands' his salutary knife :  
 For every wild luxuriant shoot,  
 Or robs the bloom, or starves the fruit.

cot'tow.

## SECTION VIII.

*Dependence on Providence.*

1. REGARD the world with cautious eye,  
 Nor raise your expectation high.  
 See that the balanc'd scales be such,  
 You neither fear nor hope too much :  
 For disappointment's not the thing ;  
 'Tis pride and passion point the sting.
2. Life is a sea, where storms must rise ;  
 'Tis folly talks of cloudless skies :  
 He who contracts his swelling sail,  
 Eludes the fury of the gale.
3. Be still, nor anxious thoughts employ ;  
 Distrust imbitters present joy :  
 On God for all events depend ;  
 You cannot want, when God's your friend.  
 Weigh well your part, and do your best ;  
 Leave to your Maker all the rest.
4. 'The hand which form'd thee in the womb,  
 Guides from the cradle to the tomb.  
 Can the fond mother slight her boy ?  
 Can she forget her prattling joy ?  
 Say then, shall sov'reign love desert  
 The humble and the honest heart ?
5. Heav'n may not grant thee all thy mind ;  
 Yet say not thou that Heav'n's unkind.

\* kül'tshüre.

† pröön.





3. Blest who can unconcern'dly find  
Hours, days, and years, slide soft away,  
In health of body, peace of mind,  
Quiet by day.
4. Sound sleep by night ; study and ease,  
Together mix'd ; sweet recreation,  
And innocence, which most does please,  
With meditation
5. Thus let me live, unseen, unknown ;  
Thus unlament'ed let me die,  
Steal from the world, and not a stone  
Tell where I lie.

POPE.

## SECTION II.

*The Sluggard.*

1. 'Tis the voice of the sluggard ; I heard him complain,  
" You have wak'd me too soon, I must slumber again'."  
As the door on its hinges, so he on his bed,  
Turns his sides, and his shoulders, and his heavy head.
2. " A little more sleep, and a little more slumber ;"  
Thus he wastes half his days, and his hours without number.  
And when he gets up, he sits folding his hands,  
Or walks about' saunt'ring, or trifling he stands.
3. I pass'd by his garden, I saw the wild brier,  
The thorn, and the thistle, grow broader and higher,  
The clothes that hang on him are turning to rags,  
And his money still wastes, till he starves, or he begs
4. I made him a visit, still hoping to find  
He had ta'en better care for improving his mind  
He told me his dreams, talk'd of eating and drinking  
But he scarce reads the Bible, and never loves thinking.
5. Said I then to my heart, " Here's a lesson for me ;  
That man's but a picture of what I might be :  
But thanks to my friends for their care in my breeding,  
Who taught me betimes to love working and reading."

WATTS.

## SECTION III.

*Creation and Providence.*

1. I SING th' almighty power of God,  
That made the moun'tains rise ;  
That spread the flowing seas abroad',  
And built the lofty skies.

\* ā-gēn.

† pikt'shūr.

2. I sing the wisdom that ordain'd  
The sun to rule the day :  
The moon shines full at his command,  
And all the stars obey.
3. I sing the goodness of the Lord,  
That fill'd the earth with food :  
He form'd the creatures\* with his word,  
And then pronounc'd them good.
4. Lord ! how thy wonders are display'd,  
Where'er I turn mine eye ;  
If I survey the ground I tread,  
Or gaze upon the sky† !
5. There's not a plant or flower below  
But makes thy glories known ;  
And clouds arise, and tempests blow,  
By order from thy throne.
6. Creatures (as num'rous as they be  
Are subject to thy care ;  
There's not a place where we can flee,  
But God is present there.
7. In Heav'n he shines with beams of love ;  
With wrath in hell beneath !  
'Tis on his earth I stand or move,  
And 'tis his air I breathe.
8. His hand is my perpetual guard‡ ;  
He keeps me with his eye :  
Why should I then forget the Lord,  
Who is for ever nigh ?

WA:

## SECTION IV.

*A morning in Spring.*

1. Lo ! the bright, the rosy morning,  
Calls me forth to take the air :  
Cheerful Spring, with smiles returning,  
Ushers in the new-born year.
2. Nature now in all her beauty,  
With her gently moving tongue,  
Prompts me to the pleasing duty,  
Of a grateful morning song.
3. See the early blossoms springing !  
See the jocund lambkins play !

\* krē'shūre.

† ekē.

‡ pir-pē'shū-āl.

§ eyard.

Hear the lark and linnet singing,  
Welcome to the new-born day !

1. Vēr'nāl musick, softly sounding,  
Echoes through the vēr'dant grove :  
Nature now with life ābōūn'ding,  
Swells with harmony and love.
2. Now the kind refreshing showers,  
Water all the plains āround' :  
Springing grāss, and painted flowers,  
In the smiling meads āboud'.
3. Now their vēr'nāl dress assuming,  
Leafy robes ādōrn the trees :  
Odours now the air pēr'fū'ming,  
Sweetly swell the gentle breeze.
4. Praise to thee, thou great Crea'tor !  
Praise be thine from every tōngue :  
Join, my soul, with every creature ;  
Join the univērsal song.
5. For ten thousand blessings given ;  
For the richest gifts bestow'd ;  
Sound his praise through ēarth and heaven ;  
Sound Jē-hō'vāh's praise āloud' !

FAW'CETT.

## SECTION V.

*Heavenly wisdom.*

1. How happy is the man who hears  
Instruction's wār'nīng voice ;  
And who celestial Wisdom makes  
His ēarly, only choice.
2. For she has trēas'urēs greater far  
Than east or west unfold ;  
And her reward is more secure  
Than is the gain of gold.
3. In her right hand she holds to view,  
A length of happy years ;  
And in her left, the prize of fame,  
And hōn'our bright appears.
4. She guides\* the young with innocence,  
In plēas'ure's pāth to tread :  
A crown of glory she bestows,  
Upon the hoary head.

\* *gids.*

M

5. According as her labours rise,  
 So her rewards increase :  
 Her ways are ways of pleasantness,  
 And all her paths are peace.

LO'GAN.

## SECTION VI.

*The Man of Ross.*

1. Rise, hōn'est muse, and sing the Man of Ross.—  
 Who hung with woods yon mōūn'tain's sultry brow ?  
 From the dry rock who bade the waters flow ?  
 Not to the skies in useless columns tost,  
 Or in proud falls magnificently lost ;  
 But clear and artless, pouring through the plain,  
 Health to the sick, and solace to the swain.
2. Whose causeway parts the vale with shady rows ?  
 Whose seats the wea'ry traveller repose ?  
 Who taught that heaven-directed spire to rise ?  
 "The Man of Ross," each lisping babe replies.
3. Behold the market-place with poor o'erspread !  
 The Man of Ross divides the weekly bread.  
 He feeds yon almshouse, neat, but void of state,  
 Where age and want sit smiling at the gate.  
 Him portion'd maids, apprentic'd orphans blest ;  
 The young who labour, and the old who rest.
4. Is any sick ? The Man of Ross relieves,  
 Prescribes, attends, the medicine makes and gives.  
 Is there a variance ? Enter but his door,  
 Balk'd are the courts, and contest is no more.  
 Thrice happy man ! enabled to pursue,  
 What numbers wish, but want the power to do. POPE.

## SECTION VII.

*Rēsīgnā'tiōn.*

1. WHILE some in folly's pleasures roll,  
 And seek the joys that hurt the soul ;  
 Be mine, that silent calm repast,  
 A peaceful conscience to the last :
2. That tree which bears immortal fruit,  
 Without a canker at the root ;  
 That friend, which never fails the just,  
 When other friends must quit their trust.

3. Come then, my soul, be this thy guest,  
And leave to folly's sons the rest:  
With this thou ever mayst be gay,  
And night shall brighten into day.
4. With this companion in the shade,  
My soul no more shall be dismay'd;  
But fearless meet the midnight gloom,  
And the pale monarch of the tomb.
5. Though tempests drive me from the shore,  
And floods descend, and billows roar;  
Though death appear in every form,  
My little bark shall brave the storm.
6. Amid' the various scene of ills,  
Each stroke some kind\* design fulfils;  
And shall I murmur at my God,  
When sov'reign Love directs' the rod?
7. Peace, rebel thoughts, I'll not complain;  
My Fa'ther's smiles suspend my pain:  
Smiles, that a thousand joys impart,  
And pour the balm that heals the smart.
8. Though Heaven afflict, I'll not repine;  
Each heart-felt comfort still is mine:  
Comforts that shall o'er death prevail,  
And journey with me through the vale.
9. Blest Sav'our! cheer that darksome way,  
And lead me to the realms of day;  
To milder skies, and brighter plains,  
Where everlasting sunshine reigns.

COTTON.

#### SECTION VIII.

##### *Character of Christ.*

1. BEHOLD, where, in a mortal form,  
Appears each grace divine;  
The virtues, all in Jé'sus met,  
With mildest radiance shine.
2. The noblest love of human kind  
Inspir'd his holy breast;  
In deeds of mercy, words of peace,  
His kindness was exprest.
3. To spread the rays of heav'nly light,  
To give the mourner joy,

\* kyind.

- To preach glad tidings to the poor,  
Was his divine employ.
4. Lowly in heart, by all his friends,  
A friend and servant found;  
He wash'd their feet, he wip'd their tears,  
And heal'd each bleeding wound.
5. Midst keen reproach, and cruel scorn,  
Patient and meek he stood:  
His foes, ungrateful, sought his life;  
He labour'd for their good.
6. In the last hour of deep distress,  
Before his Father's throne,  
With soul resign'd, he bow'd, and said,  
"Thy will, not mine, be done!"
7. Be Christ my pattern, and my guide!\*  
His image may I bear!  
O may I tread his sacred steps,  
And his bright glories share!

IN FIELD.

## CHAPTER V. PROMISCUOUS PIECES.

### SECTION I.

#### *Gratitude to the Supreme Being.*

1. How cheer'ful along' the gay mead,  
The daisy and cowslip appear!  
The flocks, as they carelessly feed,  
Rejoice in the spring of the year.
2. The myrtles that shade the gay bowers,  
The herb'bage† that springs from the sod,  
Trees, plants, cooling fruits, and sweet flowers,  
All rise to the praise of my God.
3. Shall man, the great master of all,  
The only insensible prove?  
Forbid it, fair Gratitude's call!  
Forbid it, devotion and love!
4. The Lord, who such wonders could raise,  
And still can destroy' with a nod,  
My lips shall incessantly praise;  
My heart shall rejoice in my God.

\* *gyide.*† *er'bidje.*

## SECTION II.

*Acknowledgment of Divine favours.*

1. WHENE'ER I take my walks äbroäd,  
How many poor I see !  
What shall I render to my God,  
For all his gifts to me ?
2. Not more than others I dēsērvē',  
Yet God has giv'n me more ;  
For I have food, while others starve,  
Or beg from door to door.
3. How many children in the street,  
Half naked, I behold !  
While I am cloth'd from head to feet,  
And cover'd from the cold !
4. While some poor creatures\* scārce can tell,  
Where they may lay their head,  
I have a home wherein to dwell,  
And rest upon my bed.
5. While öthers ēarly lēarn to swear,  
And curse, and lie, and steal,  
LORD ! I am taught thy name to fear,  
And do thy holy will.
6. Are these thy favours, day by day,  
To me äbōve the rest ?  
Then let me love thee more than they,  
And try to sērvē thee best.

WATTS.

## SECTION III.

*The excellence of the Bible.*

1. GREAT GOD ! with wönder and with praise,  
On all thy works I look ;  
But still thy wisdom, power, and grace,  
Shine brightest in thy book.
2. The stars, which in their courses roll,  
Have much instruction given ;  
But thy good word informs my soul,  
How I may get to heaven.
3. The fields provide me food, and show  
The goodness of the Lord ;  
But fruits of life and glory grow  
In thy most holy word.

\* krē'shūrs.

M o



4. Here are my choicest treasures hid,  
Here my best comfort lies ;  
Here my desires are satisfied,  
And hence my hopes arise.
5. Lord ! make me understand thy law ;  
Show what my faults have been :  
And from thy gospel let me draw  
Pardon for all my sin.
6. For here I learn how Jēsus died,  
To save my soul from hell :  
Not all the books on earth beside  
Such heavenly wonders tell :
7. Then let me love my Bible more,  
And take a fresh delight,  
By day to read these wonders o'er,  
And meditate by night.

WATTS.

## SECTION IV.

*On Industry.*

1. How does the little busy\* bee  
Improve each shining hour ;  
And gather honey all the day,  
From every opening flower !
2. How skilfully she builds her cell !  
How neat she spreads the wax !  
And labours hard to store it well,  
With the sweet food she makes.
3. In works of labour, or of skill,  
I would be busy too :  
For Sā'tān finds some mischief still,  
For idle hands to do.
4. In books, or work, or healthful play,  
Let my first years be past ;  
That I may give for every day  
Some good account at last.

WATTS.

## SECTION V.

*On early rising.*

1. How foolish they who lengthen night,  
And slumber in the morning light !

\* biz'ze.

How sweet at early morning's rise,  
 To view the glories of the skies,  
 And mark with curious eye, the sun  
 Prepare his radiant course to run!  
 Its fairest form then nature wears,  
 And clad in brightest green appears.  
 The sprightly lark, with artless lay,  
 Proclaims the entrance of the day.

2. How sweet to breathe the gale's përfume',  
 And feast the eye with nature's bloom!  
 Along the dewy lawn to rove,  
 And hear the musick of the grove!  
 Nor you, ye delicate and fair,  
 Neglect to taste the morning air;  
 This will your nërves with vigour brace,  
 Improve and heighten every grace;  
 Add to your breath a rich përfume',  
 And to your cheeks a fairer bloom:  
 With lustre teach your eyes to glow,  
 And health and chëèrfulness bestow.

ARMSTRONG.

## SECTION VI.

*The drowning Fly.*

1. IN yönder gläss, behold a drowning Fly!  
 Its little feet, how vainly döes it ply!  
 Poor helpless insect! and will no one save?  
 Will no one snatch thee from the threat'ning grave!  
 My finger's top shall prove a friendly shore,  
 There, trembler, all thy dāngers now āre o'er.  
 Wipe thy wet wings, and banish all thy fear:  
 Go, join thy num'rous kindred in the air.  
 Away it flies; resūmes its harmless play;  
 And lightly gambols in the golden ray.
2. Smile not, spectators, at this hūm'ble deed:  
 For you, përhāps', a nobler tāsks decreed:  
 A young and sinking family to save;  
 To raise the thoughtless from destruction's wave!  
 To you, for help, the wretched lift their eyes:  
 O! hear, for pity's sake, their plātiative cries;  
 Ere\* long, unless some guard'ian interpose,  
 O'er their devoted heads, the floods may close

\*Ere.

## SECTION VII.

*To a Redbreast.*

LITTLE bird, with bô'sóm red,  
 Welcome to my humble shed !  
 Daily near my table steal,  
 While I pick my scanty meal.  
 Doubt not, little though there be,  
 But I'll cást a crumb to thee :  
 Well rewarded, if I spy  
 Pleás'ure in thy glán'cing eye ;  
 See thee, when thou'st eat thy fill,  
 Plume thy breast, and wipe thy bill.  
 Come, my feather'd friend, ágain !\*  
 Well thou know'st the broken pane !  
 Ásk of me thy daily store ;  
 Ever welcome to my door.

LANGHORNE.

## SECTION VIII.

*To a child five years old.*

1. FAIREST flower, all flowers excelling,  
 Which in Mil'ton's page we see :  
 Flowers of Eve's enbower'd dwelling,  
 Are, my fair one, types of thee.
2. Mark, my Polly, how the roses  
 Emulate thy damask cheek ;  
 How the bud its sweets discloses—  
 Buds thy op'ning bloom bespeak.
3. Lilies are by plain diréctiôn  
 Emblems of a double kind ;  
 Emblems of thy fair complexion,  
 Emblems of thy fairer mind.
4. But, dear girl,† both flowers and beauty  
 Blossom, fade, and die áway :  
 Then pursue good sense and duty,  
 Evergreens, which ne'er† decay.

COTTON.

## SECTION IX.

*The Rose.*

1. How fair is the rose ! what a beautiful flow'r !  
 In summer so fragrant and gay !  
 But the leaves are beginning to fade in an hour,  
 And they wither and die in a day.

\* á-gén'.

† gèrl.

2. Yet the rose has one pow'rful vir'tue to boast,  
     Above all the flowers of the field :  
     When its leaves are all dead, and fine colours lost,  
     Still how sweet a per-fume' it will yield !
3. So frail is the youth and beauty of men,  
     Though they bloom and look gay like the rose ;  
     For all our fond care to preserve' them is vain ;  
     Time kills them as fast as he goes.
4. Then I'll not be proud of my youth or my beauty,  
     Since both of them wither and fade ;  
     But gain a good name by performing my duty :  
     This will scent like a rose, when I'm dead.     WATTS.

## SECTION X

### *The Ant.*

1. THESE emmets, how little they are in our eyes !  
     We tread them to dust, and a troop of them dies,  
     Without our regard or concern' :  
     Yet as wise as we are, if we went to their school,  
     There's many a sluggard, and many a fool,  
     Some lessons of wisdom might learn.
2. They don't wear their time out in sleeping or play,  
     But gather up corn in a sun-shiny day,  
     And for winter they lay up their stores :  
     They manage their work in such regular forms,  
     One would think they foresaw all the frosts and the storms,  
     And so brought their food within doors.
3. But I have less sense than a poor creeping ant,  
     If I take not due care for the things I shall want,  
     Nor provide against' dangers in time.  
     When death or old age shall stare in my face,  
     What a wretch shall I be in the end of my days,  
     If I trifle away all their prime !
4. Now, now, while my strength and my youth are in bloom,  
     Let me think what will serve me when sickness shall come,  
     And pray that my sins be forgiv'n :  
     Let me read in good books, and believe and obey,  
     That, when death turns me out of this cottage of clay,  
     I may dwell in a palace in heav'n.     WATTS.

## SECTION XI.

*A morning Hymn.*

1. My God, who makes the sun to know  
His proper hour to rise,  
And to give light to all below,  
Does send him round the skies.\*
2. When from the chambers of the east  
His morning race begins,  
He never tires, nor stops to rest;  
But round the world he shines.
3. So, like the sun, would I fulfil  
The bus'ness of the day:  
Begin my work betimes, and still  
March on my heav'nly way.
4. Give me, O Lord, thy early grace;  
Nor let my soul complain,  
That the young morning of my days  
Has all been spent in vain.

WATTS.

## SECTION XII.

*An evening Hymn.*

1. And now another day is gone,  
I'll sing my Maker's praise:  
My comforts ev'ry hour make known  
His providence and grace.
2. But how my childhood runs to waste!  
My sins, how great their sum!  
Lord! give me pardon for the past,  
And strength for days to come.
3. I lay my body down to sleep;  
Let angels guard my head,  
And through the hours of darkness keep  
Their watch around my bed.
4. With cheerful heart I close my eyes,  
Since God will not remove;  
And in the morning let me rise,  
Rejoicing in his love.

WATTS.

\* *skies.*

## SECTION XIII.

*The winter's day.*

1. WHEN raging storms deform the air,  
And clouds of snow descend;  
And the wide landscape, bright and fair,  
No deepen'd colours blend;
2. When biting frost rides on the wind,  
Bleak from the north and east,  
And wealth is at its ease reclin'd,  
Prepar'd to laugh and feast;
3. When the poor trav'ller treads the plain,  
All dubious of his way,  
And crawls with night increasing pain,  
And dreads the parting day;
4. When poverty in vile attire,  
Shrinks from the biting blast,  
Or hovers o'er the pigmy fire,  
And fears it will not last;
5. When the fond mother hugs her child  
Still closer to her breast;  
And the poor infant frost-beguil'd,  
Scarce feels that it is prest;
6. Then let your bounteous hand extend  
Its blessings to the poor;  
Nor spurn the wretched, while they bend  
All suppliant at your door.

## SECTION XIV.

*Compassion and forgiveness*

1. I HEAR the voice of wo;  
A brother mortal mourns:  
My eyes with tears, for tears o'erflow;  
My heart his sighs returns.
2. I hear the thirsty cry;  
The famish'd beg for bread:  
O let my spring its streams supply;  
My hand its bounty shed.—
3. And shall not wrath relent,  
Touch'd by that humble strain,  
My brother crying, "I repent,  
Nor will offend again'!"

4. How else, on sprightly wing,  
Can hope bear high my pray'r,  
Up to thy throne, my God, my King,  
To plead for pardon there?

stott.

## SECTION XV.

### *The ignorance of man.*

1. BEHOLD yon new-born infant griev'd  
With hunger, thirst, and pain;  
That asks to have the wants reliev'd  
It knows not to complain.
2. Aloud' the speechless suppliant cries,  
And utters, as it can,  
The woes that in its bosom rise,  
And speak its nature—man.
3. That infant, whose advānc'ing hour  
Life's various sorrows try,  
(Sad proof of sin's transmissive pow'r!)  
That infant, Lord, am I.
4. A childhood yet my thoughts confess,  
Though long in years mature;  
Unknowing whence I feel distress,  
And where, or what, its cure.
5. Author of good! to thee I turn:  
Thy ever-wakeful eye  
Alone can all my wants diſ-çern';  
Thy hand alone supply.
6. O let thy fear within me dwell;  
Thy love my footsteps guide:  
That love shall all vain loves expel  
That fear, all fears beside.
7. And oh! by errour's force subdu'd,  
Since oft my stubborn will  
Prepost'rous shuns the latent good,  
And grāsp's the specious ill;
8. Not to my wish, but to my wānt,  
Do thou thy gifts apply:  
Unāsk'd, what good thou knowest grānt;  
What ill, though āsk'd, deny.

MER'ICK.

## SECTION XVI.

*The happy choice.*

1. BESET with snares on ev'ry hand,  
In life's uncertain path I stand:  
Fà'ther Di-vine! diffuse thy light,  
To guide my doubtful footsteps right.
2. Engage this frail, and wav'ring heart,  
Wisely to choose the better part;  
To scorn the trifles of a day,  
For joys that never fade away.
3. Then let the wildest storms arise;  
Let tempests mingle earth and skies:  
No fatal shipwreck shall I fear;  
But all my treasures with me bear.
4. If thou, my Fà'ther! still art nigh,  
Cheerful I live, and peaceful die:  
Secure, when mortal comforts flee,  
To find ten thousand worlds in thee.

DODBRIDGE.

## SECTION XVII.

*The fall of the leaf.*

1. SEE the leaves around' us falling,  
Dry and wither'd to the ground;  
Thus to thoughtless mortals calling,  
In a sad and solemn sound:
2. "Sons of Ad'am, (once in E'den,  
When, like us, he blighted fell,  
Hear the lecture\* we are reading;  
'Tis, alàs! the truth we tell.
3. "Vir'gins, much, too much presuming  
On your boasted white and red;  
View us late in beauty blooming,  
Number'd now among the dead.
4. "Youths, though yet no losses grieve you,  
Gay in health and many a grace;  
Let not cloudless skies† deceive you;  
Summer gives to autumn place.

\* *Uk'tshure.*† *skies.*



5. "Yearly in our course returning,  
Messengers of shortest stay ;  
Thus we preach this truth concerning,  
Heav'n and earth shall pass away.
6. "On the tree of life eternal,  
Man, let all thy hopes be staid ;  
Which alone, for ever vernal,  
Bears a leaf that shall not fade."

DR. HORNE.

## SECTION XVIII.

*Trust in the goodness of God.*

1. WHY, O my soul, why thus deprest,  
And whence ~~this~~ anxious fear ?  
Let former favours fix thy trust,  
And check the rising tear.
2. When darkness and when sorrows rose,  
And press'd on every side,  
Did not the Lord sustain thy steps,  
And was not God thy guide ?\*
3. Affliction is a stormy deep,  
Where wave resounds to wave :  
Though o'er my head the billows roll,  
I know the Lord can save.
4. Perhaps before the morning dawns,  
He'll reinstate my peace ;  
For he who bade the tempest roar,  
Can bid the tempest cease.
5. In the dark watches of the night,  
I'll count his mercies o'er :  
I'll praise him for ten thousand past,  
And humbly sue for more.
6. Then, O my soul, why thus deprest,  
And whence this anxious fear ?  
Let former favours fix thy trust,  
And check the rising tear.
7. Here will I rest, and build my hopes,  
Nor murmur at his rod ;  
He's more than all the world to me,  
My health, my life, my God.

\* guide.

COTTON.

## SECTION XIX.

*The Christ'ian\* Race.*

1. AWAKE, my soul, stretch every nerve,  
And press with vigour on :  
A heavenly race demands thy zeal,  
And an immortal crown.
2. A cloud of witnesses around',  
Hold thee in full survey .  
Forget the steps already trod,  
And onward urge thy way.
3. 'Tis God's all-animating voice,  
That calls thee from on high ;  
'Tis his own hand presents the prize,  
To thine aspiring eye :
4. That prize with peerless glories bright,  
Which shall new lustre boast,  
When victors' wreaths, and monarchs' gems,  
Shall blend in common dust.
5. My soul, with sacred ardour fir'd,  
The glorious prize pursue ;  
And meet with joy the high command',  
To bid this earth adieu'.

DOD'DRIDGE.

## SECTION XX.

*The dying Christ'ian to his soul.*

1. VITAL spark of heav'nly flame !  
Quit, oh quit this mortal frame :  
Trembling, hoping, ling'ring, flying,  
Oh the pain, the bliss of dying !  
Cease, fond nature,† cease thy strife,  
And let me languish into life.
2. Hark ! they whisper ; angels say,  
" Sister spirit, come away." —  
What is this absorbs me quite ;  
Steals my senses, shuts my sight,  
Drowns my spirits, draws my breath ?  
Tell me, my soul, can this be death ?
3. The world recedes ; it disappears ;  
Heav'n opens on my eyes ! My ears .

\* *Krist'yin.*† *nā'tshüre.*

With sounds seraphick ring :  
 Lend, lend your wings ! I mount ! I fly !  
 O Grave ! where is thy victor-y ?  
 O Death ! where is thy sting ?

POPE.

## SECTION XXI.

*Epitaph on a poor and virtuous man.*

1. STOP, reader, here, and deign to look  
     On one without a name ;  
     Ne'er\* enter'd in the ample book  
     Of for'tune,† or of fame.
2. Studios of peace, he hated strife ;  
     Meek vir'tues fill'd his breast :  
     His coat of arms, " a spotless life ;"  
     " An hōn'est heart," his crest.
3. Quārter'd therewith was innocence ;  
     And thus his motto ran ;  
     " A conscience void of all offence  
     Before both God and man."
4. In the great day of wra'th, though pride  
     Now scorns his pedigree,  
     Thousands shall wish they'd been allied  
     To this great family.

## SECTION XXII.

*Love to enemies.*

1. WHEN Christ, among the sons of men,  
     In hūm'ble form was found,  
     With cruel slanders, false and vain,  
     He was encompass'd round.
2. The woes of men, his pity mov'd ;  
     Their peace, he still pursu'd ;  
     They render'd hatred for his love,  
     And evil for his good.
3. Their malice rag'd without a cause,  
     Yet with his dying breath,  
     He pray'd for murd'ers on his cross,  
     And bless'd his foes in death.
4. From the rich fōū'n'tain of his love,  
     What streams of mērcy flow !

\* nāre.

† fōr'tshūne.

"Fàther, forgive them," Jē'sūs cries,  
 "They know not what they do."

5. Let not this bright example shine,  
 In vain before our eyes !  
 Give us, great God, a soul like his,  
 To love our enemies.

WATTS.

## SECTION XXIII.

*The dangers and snares of life.*

1. AWAKE, my soul ! lift up thine eyes ;  
 See where thy foes āgainst thee rise,  
 In long array, a num'rous host !  
 Awake, my soul, or thou art lost.
2. Here giant dānger threat'ning stands,  
 Must'ring his pale terrifick bands ;  
 There pleās'ure's silken banners spread,  
 And willing souls āre captive led.
3. See where rebellious passions rage,  
 And fiēce desires and lusts engage ;  
 The meanest foe of all the train  
 Has thousands and ten thousands slain.
4. Thou tread'st upon ēnchānted ground ;  
 Perils and snares beset thee round :  
 Beware of all, guard every part,  
 But most the traitor in thy heārt.
5. Come then, my soul, now lēarn to wield  
 The weight of thine immortal shield :  
 Put on the armour from ābōve,  
 Of heav'nly truth, and heav'nly love.
6. The terror and the charm repel,  
 And pow'rs of ēarth, and pow'rs of hell :  
 The Man of Cāl'v'ry triumph'd hērē ;  
 Why should his faithful followers fear ?

BAR'BAULD.

## SECTION XXIV.

*The Di-vīne Being knows and sees every thing.*

1. LORD, thou hast sēarch'd and seen me through,  
 Thine eye beholds, with piērcing view,  
 My rising, and my resting hours,  
 My heārt and flesh, with all their powers.
2. My thoughts, before they āre my own,  
 Are to my God distinctly known ;

He knows the words I mean to speak,  
Ere\* from my op'ning lips they break.

3. Within thy circling† power I stand  
On every side I find thy hand:  
Awake, asleep, at home, abroad,  
I am surrounded still with God.
4. Amazing knowledge, vast, and great!  
What large extent! what lofty height!  
My soul, with all the powers I boast,  
Is in the boundless prospect lost!
5. O may these thoughts possess' my breast,  
Where'er I rove, where'er I rest!  
Nor let my weaker passions dare  
Consent to sin, for God is there!
6. Could I so false, so faithless prove,  
To quit thy service, and thy love,  
Where, Lord, could I thy presence shun,  
Or from thy dreadful glory run?
7. If up to heav'n I take my flight,  
'Tis there thou dwell'st enthron'd in light;  
Or dive to hell, there vengeance reigns,  
And satan groans beneath thy chains.
8. If, mounted on a morning ray,  
I fly beyond the western sea,  
Thy swifter hand would first arrive,  
And there arrest thy fugitive.
9. Or should I try to shun thy sight,  
Beneath the spreading vail of night;  
One glance of thine, one pier'cing ray,  
Would kindle darkness into day.
10. Oh! may these thoughts possess' my breast,  
Where'er I rove, where'er I rest;  
Nor let my weaker passions dare  
Consent to sin, for God is there.

WATTS.

## SECTION XXV

*All nature attests the great Creator.*

1. HAST thou beheld the glorious sun,  
Through all the sky‡ his circuit|| run,  
At rising morn, at closing day,  
And when he beam'd his noontide ray?

\* are. † cir'cling. ‡ set. || cir'cum.

2. Say, didst thou e'er\* attentive view  
The evening cloud, or morning dew ?  
Or, after rain, the wat'ry bōw  
Rise in the east, a beauteous show ?
3. When darkness had o'erspread the skies,  
Hast thou e'er\* seen the moon arise ?  
And with a mild and placid light,  
Shed lustre o'er the face of night ?
4. Hast thou e'er wānder'd o'er the plain,  
And view'd the fields, and waving grain ;  
The flow'ry mead, the leafy grove,  
Where all is melody and love ?
5. Hast thou e'er trod the sandy shore,  
And heard the restless ocean roar,  
When, rous'd by some tremendous storm,  
Its billows roll in dreadful form ?
6. Hast thou beheld the lightning stream,  
Through night's dark gloom with sudden gleam ;  
While the bellowing thunder's sound,  
Roll'd rattling through the heav'ns profound ?
7. Hast thou e'er felt the cutting gale,  
The sleety shower, the biting hail ;  
Beheld bright snow o'erspread the plains ;  
The water, bound in icy chains ?
8. Hast thou the various beings seen,  
That sport ālōng' the valley green ;  
That sweetly wārble on the spray,  
Or wān'tōn in the sunny ray :
9. That shoot ālōng' the briny deep,  
Or under ground their dwellings keep ;  
That through the gloomy forests rānge,  
Or frightful wilds, and dēs'erts strānge ?
10. Hast thou the wōndrous scenes survey'd,  
That all āround' thee āre display'd ?  
And hast thou never rais'd thine eyes  
To him who caus'd these scenes to rise ?
1. 'Twas GOD who form'd the concave sky,†  
And all the shining orbs on high :  
Who gave the various beings birth,‡  
That people all the spacious earth.

\* āre.

† skēi.

‡ bērth.

12. 'Tis HE that bids the tempest rise,  
And rolls the thunder through the skies.  
His voice the elements obey :  
Through all the earth extends his sway.
13. His goodness all his creatures share ;  
But man is his peculiar care.  
Then, while they all proclaim his praise,  
Let man his voice the loudest raise.

## SECTION XXVI.

*Praise due to God for his wonderful works.*

1. My God! all nature owns thy sway ;  
Thou giv'st the night, and thou the day !  
When all thy lov'd creation wakes,  
When Morning, rich in lustre, breaks,  
And bathes in dew the op'ning flower,  
To thee we owe her fragrant hour ;  
And when she pours her choral song,  
Her melodies to thee belong !
2. Or when, in paler tints array'd,  
The Evening slowly spreads her shade ;  
That soothing shade, that grateful gloom,  
Can, more than day's enliv'ning bloom,  
Still every fond and vain desire,  
And calmer, purer thoughts inspire ;  
From earth the pensive spirit free,  
And lead the soften'd heart to thee.
3. In every scene thy hands have dress'd,  
In every form by thee impress'd,  
Upon the moun'tain's awful head,  
Or where the shelt'ring woods are spread ;  
In every note that swells the gale,  
Or tuneful stream that cheers the vale,  
The cavern's depth, or echoing grove,  
A voice is heard of praise and love.
4. As o'er thy work the seasons roll.  
And sooth, with change of bliss, the soul,  
O never may their smiling train  
Pass o'er the human scene in vain !  
But oft, as on the charm we gaze,  
Attune the wond'ring soul to praise ;  
And be the joys that most we prize,  
The joys that from thy favour rise !

WILLIAM

SECTION XXVII.

*The happy end.*

1. WHEN life's tempestuous\* storms are o'er,  
How calm he meets the friendly shore,  
Who liv'd avèrse' to sin!  
Such peace on vir'tue's pàth attends,  
That, where the sinner's pleàs'ure ends,  
The good man's joys begin.
2. See smiling patience smooth his brow!  
See the kind àngels waiting now,  
To lift his soul on high!  
While eager for the blest àbode,  
He joins with them to praise the God,  
Who taught him how to die.
3. The horrors of the grave and hell,  
Those sorrows which the wicked feel,  
In vain their gloom display;  
For he who bids yon comet burn,  
Or makes the night descend, can turn  
Their darkness into day.
4. No sorrow drowns his lifted eyes;  
Nor horror wrests the struggling sighs;  
As from the sinner's breast:  
His God, the God of peace and love,  
Pours sweetest còm'fòrts from àbove,  
And sooths his heart to rest!

SECTION XXVIII.

*A kind and gentle temper of great importance to the happiness of life.*

1. SINCE trifles make the sum of human things,  
And half our mis'ry from our foibles springs;  
Since life's best joys consist in peace and ease,  
And few can save or serve, but all can please;  
Oh! let th' ungente spirit lèarn from hence,  
A small unkindness is a great offence.
2. Large bounties to bestow, we wish in vain:  
But all may shun the guilt of giving pain.  
To bless mankind with tides of flowing wealth,  
With pow'r to grace them, or to crown with health,

\* tēm-pis'tshū-ūs.



- Our little lot denies ; but Heav'n decrees -  
 To all the gift of minist'ring to ease.
3. The gentle offices of patient love,  
 Beyond all flatt'ry, and all price above ;  
 The mild forbearance of another's fault ;  
 The taunting word suppress'd, as soon as thought :  
 On these Heav'n bade the sweets of life depend :  
 And crush'd ill fôr'tune\* when it made a friend.
4. A solitary blessing few can find ;  
 Our joys with those we love are intertwin'd :  
 And he whose wakeful tenderness removes  
 Th' obstructing thorn which wôunds the friend he loves,  
 Smooths not another's rugged path alone,  
 But scatters roses to adorn his own.
5. Small slights, contempt, neglect, unmix'd with hate,  
 Make up in number what they want in weight :  
 These, and a thousand griefs, mi-nüte' as these,  
 Corrode our côm'forts, and destroy our peace. **MORE.**

## SECTION XXIX.

*Simplicity.*

1. HAIL, artless Simplicity, beautiful maid,  
 In the gën'uine attractions of nature array'd :  
 Let the rich and the proud, the gay and the vain,  
 Still laugh at the graces that move in thy train.
2. No charm in thy modest allurements they find ;  
 The pleás'ures they follow a sting leave behind.  
 Can criminal passion enrâp'ture† the breast,  
 Like vir'tue, with peace and serenity blest ?
3. O would you Simplicity's precepts attend,  
 Like us, with delight at her âltar you'd bend ;  
 The pleás'ure she yields would with joy be embrac'd ;  
 You'd practise from vir'tue, and love them from taste.
4. The linnet enchänts us the bûshes among :  
 Though cheap the musician, yet sweet is the song ;  
 We catch the soft wârb'ling in air as it floats,  
 And with ecstasy hang on the ravishing notes.
5. Our water is drawn from the clearest of springs,  
 And our food, nor disease nor sa-ti'e-ty brings :  
 Our mornings are chëér'fûl, our labours are blest,  
 Our evenings are pleás'ant, our nights crown'd with rest.

\* fôr'tshûne.

† en-râp'tashûre.

6. From our culture\* yon gârdén its ornâment finds;  
And we câtch at the hint of improving our minds:  
To live to some purpose we constantly try;  
And we mark by our actions the days as they fly.
7. Since such âre the joys that Simplicity yields,  
We may well be content with our woods and our fields,  
How useless to us then, ye great, wêre your wealth,  
When without it we purchase both plêas'ure and health.

MORE.

## SECTION XXX.

*Care and Generosity.*

1. OLD Care, with in'dustry and art,  
At length so well had play'd his part,  
He heap'd up such an ample store,  
That av'rice could not sigh for more.
2. Ten thousand flocks his shép'hêrd told,  
His coffers overflow'd with gold;  
The land all round him was his own,  
With corn his crowded grân'ries groan.
3. In short, so vâst his charge and gain,  
That to pössess' them was a pain:  
With happiness oppress'd he lies,  
And much too prudent to be wise.
4. Near him there liv'd a beaut'eous maid,  
With all the charms of youth array'd;  
Good, amiable, sincere, and free;  
Her name was Generosity.
5. 'Twas her's the largess to bestow  
On rich and poor, on friend and foe.  
Her doors to all wêre open'd wide;  
The pilgrim there might safe âbide.
6. For th' hungry and the thirsty crew,  
The bread she broke, the drink she drew.  
There sickness laid her aching head,  
And there distress could find a bed.
7. Each hour, with an all-bount'eous hand,  
Diffus'd the blessings round the land.  
Her gifts and glory lâsted long,  
And num'rous was th' accepting throng.
8. At length pale pen'ry seiz'd the dame,  
And fortune† fled, and ruin came;

\* kûl'tshûre.

† fôr'tshûne.

- She found her riches at an end,  
And that she had not made one friend.
9. All blam'd her for not giving more,  
Nor thought on what she'd done before.  
She wept, she rav'd, she tore her hair,  
When lo! to comfort her, came Care;
10. And cried, "My dear, if you will join  
Your hand in nuptial bonds with mine,  
All will be well—you shall have store,  
And I be plagu'd with wealth no more.
11. Tho' I restrain your bounteous heart,  
You still shall act the generous part."  
The bridal came, great was the feast,  
And good the pudding and the priest.
12. The bride in nine moons brought him forth  
A little maid of matchless worth:  
Her face was mix'd with care and glee,  
And she was nam'd Economy.
13. They styl'd her fair discretion's queen,  
The mistress of the golden mean.  
Now Generosity confin'd,  
Perfectly easy in her mind,  
Still loves to give, yet knows to spare,  
Nor wishes to be free from Care.

SMAT

## SECTION XXXI.

*The Slave.*

1. WIDE over the tremulous sea,  
The moon spread her mantle of light;  
And the gale, gently dying away,  
Breath'd soft on the bosom of night.
2. On the fore-castle Mār'a-tān stood,  
And pour'd forth his sorrowful tale;  
His tears fell unseen in the flood;  
His sighs pass'd unheard in the gale.
3. "Ah, wretch!" in wild anguish, he cried,  
"From country and liberty torn!  
Ah, Mār'a-tān, would thou hadst died,  
Ere\* o'er the salt waves thou wert borne!"
4. "Through the groves of An-gō-lā I stray'd,  
Love and hope made my bosom their home;  
There I talk'd with my favourite maid,  
Nor dreamt of the sorrow to come.

\* Are.

- "From the thicket the man-hunter sprung;  
My cries echo'd loud through the air;  
There were fury and wrath on his tongue;  
He was deaf to the voice of despair.
- "Flow, ye tears, down my cheeks, ever flow;  
Still let sleep from my eye-lids depart;  
And still may the sorrows of wo,  
Drink deep of the stream of my heart.
- "But hark! o'er the silence of night  
My Ad'i-lā's accents I hear;  
And mournful, beneath the wān light,  
I see her lov'd image appear.
- "Slow o'er the smooth ocean she glides,  
As the mist that hangs light on the wave;  
And fondly her partner she chides,  
Who lingers so long from his grave.
- "Oh, Mā'a-tān! haste thee," she cries,  
'Here the reign of oppression is o'er;  
The tyrant is robb'd of his prize,  
And Ad'i-lā sorrows no more.'
- O. "Now sinking amidst the dim ray,  
Her form seems to fade on my view:  
O! stay thee, my Ad'i-lā, stay!—  
She beckons,—and I must pursue.
1. "To-morrow the white man, in vain,  
Shall proudly account me his slave:  
My shackles I plunge in the main,  
And rush to the realms of the brave!"\*

## SECTION XXXII.

### *The Swallows.*

- FARE yēllow autumn from our plains retir'd,  
And gave to wintry storms the varied year,  
The swāllow race, with foresight clear inspir'd,  
To southern climes, prepar'd their course to steer.  
On Dā'mōn's roof a grave assembly sat,  
His roof, a refuge to the feather'd kind:  
With serious look he mark'd the nice debate,  
And to his Dē'li-ā thus address'd his mind:

\*It may not be improper to remind the young reader, that the anguish of the unhappy negroes, on being separated for ever from their country, and dearest connexions, with the dreadful prospect of perpetual slavery, frequently becomes so exquisite, as to produce derangement of mind, and suicide.

3. "Observe' yon twitt'ring flock, my gentle maid ;  
Observe', and read the wond'rous ways of Heav'n !  
With us, through summer's genial reign they stay'd,  
And food and lodgings to their wants were giv'n.
4. "But now, through sacred pre'science,\* well they know  
The near approach of elemental strife ;  
The blust'ring tempest and the chilly snow,  
With every want and scourge of tender life.
5. "Thus taught, they meditate a speedy flight ;  
For this, e'en now, they prune their vig'rous wing ;  
For this, consult, advise, prepare, excite ;  
And prove their strength in many an airy ring.
6. "They feel a pow'r, an impulse all di-vine !  
That warns them hence ; they feel it and obey :  
To this di-rec'tion all their cares resign,  
Unknown their destin'd stage, unmark'd their way.
7. "And does no pow'r its friendly aid dispense,  
Nor give us tidings of some happier clime ?  
Find we no guide in gracious Providence,  
Beyond the stroke of death, the verge of time ?
8. "Yes, yes, the sacred oracles we hear,  
That point the path to realms of endless day ;  
That bid our hearts nor death, nor anguish fear :  
This, future† transport ; that, to life the way.
9. "Then let us timely for our flight prepare,  
And form the soul for her di-vine abode ;  
Obey the call, and trust the leader's care,  
To bring us safe, through vir'tue's‡ paths, to God.
10. "Let no fond love for earth exact a sigh ;  
No doubts di-vert our steady steps aside ;  
Nor let us long to live, nor dread to die :  
Heav'n is our hope, and Providence our guide."||

JA'OO.

\* In prose, *pre'she-ence*. † *fu'tshure*. ‡ *ver'tshū's*. || *gyde*.

# AN APPENDIX,

aining a selection of words from the lessons in prose of this Book, arranged as they occur, and marked with the number of the page which they are to be found; designed for the benefit of young pupils as incipient lessons to the use of the English Dictionary, and for better understanding of the language.

## ABBREVIATIONS.

- - - - adjective.	pret. - - preterit or past tense.
- - - - adverb.	pron. - - pronoun.
- - - - conjunction.	s. - - - substantive.
- - - - interjection.	v. - - - verb.
part. - - participle.	v. a. - - verb active.
- - - - participial adjective.	v. n. - - verb neuter.
- - - - preposition.	v. a. & n. - - verb act. & neut.

### Page 11.

ler, s. one who collects from various  
ors.  
ion, s. fluency of speech  
v. a. to fit, to suit.  
l, s. the act of reading.  
ong, s. a coalition of two vowels to  
one sound.  
nant, s. a letter which cannot be  
ded by itself.

### —12.—

ct, s. regard, reverence, relation.  
ice, s. a short paragraph, condemna-  
tively, ad. fully.  
a'ion, s. union.  
ety, s. justness, exclusive right.  
t, s. the manner of pronouncing.  
asis, s. a remarkable stress laid upon  
rd or sentence.  
ce, s. fall of the voice.  
e, a. exact, strict, formal.  
ance, s. concern, consequence.  
it'ical, a. forcible, strong.  
fore, ad. for this reason.  
ed, p. a. moved, concealed.  
l, a. without taste, dull.  
usly, ad. beforehand.  
al, a. proceeding by degrees.  
t, a. broken, sudden.  
y, s. intermixture, change.  
my, s. management, frugality.  
a, s. a point, or short pause [.] in  
ng or printing.  
ely, ad. slowly.  
lon, s. a mark or pause [;] longer  
a comma, half a colon.  
s.. a mark or pause [:] longer than a  
colon, and shorter than a period.  
s. a point or pause [.] longer than  
lon, a circuit, epoch, complete sen-  
s., end or conclusion.  
id, a. faint, weak.

### —13.—

Percep'tion, s. consciousness, idea.  
Emo'tion, s. excitement of mind.  
Pas'sion, s. violent commotion of the mind.  
Par'agraph, s. a distinct part of a discourse.  
Interroga'tion, s. a note that marks a ques-  
tion, thus [?], a question.  
Exclama'tion, s. a note by which a pathet-  
ical sentence is marked, thus [!]  
Eleva'tion, s. a raising up, exaltation.  
Paren'thesis, s. a sentence included within  
these marks (), and which may be omitted  
without injuring the sense.  
Mod'erate, a. temperate, not excessive.  
Depres'sion, s. act of pressing down.  
Effec'tual, a. powerful, efficacious.  
Endea'our, v. n. to labour to a certain pur-  
pose.  
Mod'ulate, v. a. to form sound to a certain  
key, or to certain notes.  
Sol'emn, a. awful.  
Se'rious, a. grave.  
Fami'liar, a. affable, free.  
Gay, a. airy, merry.  
Hu'morous, a. jocular, capricious.  
Iron'ical, a. expressing one thing and mean-  
ing another.  
Pas'sage, s. part of a book, a journey.  
Absur'd, a. contrary to reason.  
Triv'ial, a. trifling, worthless, vile.  
Forma'lity, s. ceremony.  
Verse, s. poetry, a paragraph.  
Prose, s. language not restrained to number.  
Nar'rative, a. story-telling, relating.  
Didac'tick, a. giving precepts.  
Descrip'tive, a. describing.  
Pathet'ick, a. moving.  
Rhy'ming, p. a. agreeing in sound.  
—14.—  
Tone, s. note, sound, a whine.  
Confirma'tion, s. additional proof.  
Displa'y, s. exhibition.  
In'cident, a. apt to happen, casual

Pronunciation, *s.* act or mode of utterance.  
 Inconvenient, *a.* incommodious, unfit.  
 Discus'ting, *p. a.* giving offence.  
 Exhaust, *v. a.* to draw out totally.  
 Extre'me, *s.* utmost point, extremity.  
 Ordinary, *a.* common, regular, mean.  
 Mumble, *v. a. & n.* to speak inwardly.  
 Delib'erate, *a.* slow, wary.  
 Precipitant, *a.* hasty, rash.  
 Fatigue, *v. a.* to tire, weary.

## —15.—

Dro'nish, *a.* sluggish, idle.  
 Hem, *v. n.* to utter a noise by violent expulsion of the breath.  
 Yawn, *v. n.* to gape.  
 Eff'rate, *v. a.* to raise up, to exalt.  
 Dep'res, *v. a.* to let fall, to sink.  
 Lear'ning, *s.* literature, skill in any thing.  
 Proue, *a.* disposed.  
 Habitual, *a.* accustomed, inveterate.  
 Prece'ding, *p. a.* going before in time or place.  
 Delicacy, *s.* softness, nicety.  
 Shril, *a.* of a very piercing sound.  
 Can'ting, *p. a.* speaking with a particular tone.  
 Awe'd, *a.* worshipful, struck with awe.  
 Grim'ee, *s.* a distortion of the countenance, air of affectation.  
 Whim'sical, *a.* fanciful, capricious.  
 Pecun'ary, *a.* belonging to any one with exclusion of others, appropriate.

## —16.—

Con'trary, *s.* a thing of opposite qualities to another.  
 Consider'ble, *a.* more than a little.  
 Intelligible, *a.* to be conceived by the understanding.  
 Competent, *a.* qualified, fit.  
 Skill, *s.* knowledge of any practice or art.  
 Imitate, *v. a.* to copy, to counterfeit.

## —17.—

Vice, *s.* a course of action opposite to virtue.  
 Tender, *a.* compassionate, easily pained.  
 Truth, *s.* honesty, reality.  
 Opportunity, *s.* suitability of circumstances to any end.  
 Inestimable, *a.* too valuable to be rated.  
 Treasure, *s.* riches accumulated.  
 Merit, *v. a.* to deserve, earn.  
 Approbation, *s.* act of approving.  
 Virtu'ous, *a.* morally good.  
 Reputation, *s.* credit, honour.  
 Virtue, *s.* moral goodness.

## —18.—

Generous, *a.* noble of mind.  
 Cen'sure, *s.* blame, reproach.  
 Partiality, *s.* unequal judgment, injustice.  
 Wanton, *a.* gay, loose, lascivious.  
 Patient, *a.* calm under pain, not hasty.  
 Frugal'ity, *s.* good husbandry, parsimony.  
 Ridicule, *v. a.* to expose to laughter.

## —19.—

Humble, *a.* modest, not proud.  
 Compassionate, *a.* inclined to pity.  
 Solitary, *a.* living alone, dismal.  
 Orphan, *s.* a child which has lost father or mother or both.  
 Courtesy, *s.* civility, complaisance.

Dishon'our, *s.* reproach, disgrace.  
 Presumptuous, *a.* arrogant, confident.  
 Worth, *a.* deserving of, equal in value to.  
 Exe'mpt, *a.* free by privilege.  
 Wis'dom, *s.* the power of judging right.  
 Providence, *s.* divine superintendence, insight.  
 Hon'est, *a.* just, upright, chaste.  
 Pleas'ant, *a.* delightful, cheerful.

## —20.—

Hereafter, *ad.* in a future state.  
 Na'ture, *s.* an imaginary being supposed to preside over the material and animal world, the regular course of things.  
 Grat'itude, *s.* desire to return benefits.  
 Moral, *a.* relating to the practice of morals towards each other.  
 Fa'vourite, *a.* regarded with love or fav.  
 Instead, *ad.* in place of.  
 Extraordinary, *a.* remarkable, more than common.  
 Benevolent, *a.* kind, having good will.  
 Ad'verse, *a.* calamitous, afflictive.  
 War'rant, *s.* a writ of caption or authority.

## —21.—

Disdain, *v. a.* to scorn.  
 Ende'ar, *v. a.* to make dear.  
 Confidence, *s.* trust, assurance.  
 En'vious, *a.* infected with envy.  
 Odious, *a.* hateful.  
 Disposition, *s.* temper, method, tendency.  
 Gra'tiously, *ad.* kindly.  
 Trac'table, *a.* manageable, docile.  
 Pee'vish, *a.* easily offended.  
 Harmony, *s.* just proportion of sound, concord.

## —22.—

Unfortunate, *a.* not successful, unprospero.  
 Asha'm'd, *a.* touched with shame.  
 Pre'cept, *s.* an authoritative rule.  
 Jour'ney, *s.* travel, a passage.  
 Dren'ry, *a.* gloomy, horrid.  
 Ter'rible, *a.* dreadful, causing fear.  
 Aff'ectionate, *a.* fond, tender.  
 Disobe'dience, *s.* breach of duty, incontinence.  
 Aton'ement, *s.* expiation, concord.  
 Apart'ment, *s.* a room.  
 Research, *s.* inquiry.

## —23.—

Irreparable, *a.* not to be repaired.  
 Usual, *a.* common, customary.  
 Pret'ty, *a.* neat, beautiful without grandeur.  
 Cordial, *a.* hearty, sincere.  
 Inexhaustible, *a.* not to be spent.  
 Inresolute, *a.* not determined.

## —24.—

Immediate, *a.* instant, acting by itself.  
 Lava, *s.* liquid matter emitted from volcanoes.  
 Precious, *a.* valuable, costly.  
 Preservation, *s.* act of saving or keeping.  
 Filial, *a.* befitting a son.  
 Admiration, *s.* the act of regarding with wonder.  
 Posterity, *s.* succeeding generations.  
 Tenderness, *s.* state of being tender.  
 Institution, *s.* establishment.

**Exce'ss**, *s.* intemperance.  
**Persua'de**, *v. a.* to bring to an opinion.

## —25.—

**Men'ace**, *s.* a threat.  
**Explana'tion**, *s.* interpretation.  
**Luxuriously**, *ad.* voluptuously.  
**Pen'sion**, *s.* a settled allowance.  
**Li'vre**, *s. Fr.* a sum a fraction over 18 and a half cents.  
**Louis-d'ors**, *s.* a gold coin of France a fraction over \$4.44 cts.  
**Adva'nce**, *s.* the act of coming forward.  
**Main'tenance**, *s.* support, continuance.  
**Effort**, *s.* struggle, endeavour.  
**Dev-as-ta'tion**, *s.* waste, havoc.  
**Remon'strate**, *v. n.* to make a strong representation.  
**Barbarous**, *a.* savage, cruel.  
**Ca'pable**, *a.* sufficient, able.

## —26.—

**Contor'tion**, *s.* twist, wry motion.  
**Mi'cro-scope**, *s.* an optick instrument for viewing small objects.  
**Stud**, *v. a.* to adorn with studs or knobs.  
**Mag'nifier**, *s.* a glass that apparently increases the bulk of any object.  
**Anx'ious**, *a.* uneasy.  
**Expedi'tion**, *s.* speed, a warlike enterprise.  
**For'titude**, *s.* courage, strength.  
**Ver'nal**, *a.* belonging to the spring.  
**Sereni'ty**, *s.* calmness, quietness.  
**Ver'dure**, *s.* green colour.  
**Per'fume**, *s.* sweet odour.

## —27.—

**Drought**, *s.* dry weather, thirst.  
**Fra'grant**, *a.* sweet of smell.  
**Impute**, *v. a.* to attribute.  
**Antici'pate**, *v. a.* to preclude, to foretaste.  
**For'eign**, *a.* not of the country, alien.  
**Exhibition**, *s.* the act of showing, display.  
**Figure**, *s.* a shape, a character denoting a number.  
**El'e'gant**, *a.* pleasing, nice.  
**Beau'tiful**, *a.* fair.  
**Sym'metry**, *s.* proportion, harmony.  
**Plac'id**, *a.* gentle, mild.  
**Coun'tenance**, *s.* face, look, support.  
**Deformi'ty**, *s.* ugliness.  
**Exter'nal**, *a.* outward, visible.  
**Fierce**, *a.* savage, furious.  
**Doc'ile**, *a.* easily instructed.  
**Trav'erse**, *v. a.* to cross, to wander over.  
**Sus'tenance**, *s.* support, victuals.

## —28.—

**Preclu'de**, *v. a.* to shut out.  
**Care'less**, *a.* without care, heedless.  
**Aroma'tick**, *a.* spicy.  
**Delic'ious**, *a.* sweet, delicate.  
**Dair'ty**, *s.* a delicacy.  
**Inter'val**, *s.* time passing between two assignable points, interstice.  
**Phi'al**, *s.* a small bottle.  
**Ep'icure**, *s.* one given to luxury.  
**Sensuali'ty**, *s.* addiction to corporeal pleasures.  
**Philosoph'ick**, *a.* belonging to philosophy.  
**Cau'tion**, *s.* prudence, warning.  
**Sur'feit**, *v. a.* to make sick with eating.

## O 2

**Ener'gate**, *v. a.* to weaken.  
**Adieu**, *intj.* farewell.

## —29.—

**Husbandman**, *s.* one who works in tillage.  
**Or'chard**, *s.* a garden of fruit trees.  
**Condi'tion**, *s.* state, quality, rank.  
**Thrive**, *v. n.* to prosper.  
**Decl'ine**, *v. n.* to decay.  
**Propor'tion**, *s.* comparative relation of one thing to another.  
**Example**, *s.* copy, precedent.  
**Aut'umn**, *s.* third season of the year.

## —30.—

**Jeal'ousy**, *s.* suspicious fear.  
**Share**, *v. a.* to divide, to part among many.  
**Neg'ligence**, *s.* habit of omitting by heedlessness.  
**Injus'tice**, *s.* wrong, iniquity.  
**Foster**, *v. a.* to nurse, to cherish.  
**Accoun'table**, *a.* of whom an account may be required.  
**Nur'sery**, *s.* a plantation of young trees.  
**Desi'gn**, *s.* a scheme, an intention.  
**Com'rade**, *s.* a companion.  
**Cheer'fully**, *ad.* with gayety.  
**Splendid**, *a.* showy.

## —31.—

**Remark'able**, *a.* worthy of note.  
**Opposi'tion**, *s.* hostile resistance.  
**Int'imate**, *a.* familiar, inmost.  
**Prel'ate**, *s.* an ecclesiastick of the highest order.  
**Communi'cate**, *v. a.* to impart, to reveal.  
**Facili'ty**, *s.* easiness to be performed.  
**Bish'op**, *s.* an overseer of the church.  
**Prin'cipal**, *a.* chief, capital.  
**Bus'i'ness**, *s.* employment.  
**For'tunate**, *a.* lucky, successful.  
**Artist**, *s.* professor of an art.  
**Human'i'ty**, *s.* tenderness, the nature of man.  
**Sor'row**, *s.* grief, sadness.  
**Deport'ment**, *s.* conduct, behaviour.  
**Hesi'tate**, *v. n.* to pause, to be doubtful.

## —32.—

**Huma'ne**, *a.* kind, benevolent.  
**Service**, *s.* use, menial office.  
**Opportune'ly**, *ad.* seasonably.  
**Provin'cial**, *a.* relating to a province.  
**Applau'se**, *s.* publick praise.  
**Bar'on**, *s.* a degree of nobility.  
**Posses'sion**, *s.* state of having in one's own hands.  
**Depend'ence**, *s.* trust, reliance.  
**Evidence**, *s.* proof, testimony.  
**Cov'enant**, *s.* a contract.  
**Lease**, *s.* a contract for a temporary possession of houses or lands.  
**Ten'ant**, *s.* one who holds of another.  
**Mat'erial**, *a.* important, not spiritual.  
**Inex'orable**, *a.* not to be moved by entreaty.  
**Expul'sion**, *s.* the act of driving out.  
**Seiz'ure**, *s.* the act of taking forcible possession.  
**Righteous**, *a.* just, virtuous.

## —33.—

**Acce'pt**, *v. a.* to take, to receive.  
**Benefactor**, *s.* he who confers a benefit.  
**Purpose**, *s.* intention, design.



Conscience, *s.* the faculty by which we judge of the goodness or wickedness of ourselves and of human actions.

Respectable, *a.* deserving of respect or regard.

Complaisant<sup>y</sup>, *ad.* civilly.

Obliging, *p. a.* civil, complaisant.

Character, *s.* reputation, stamp.

Estate, *s.* fortune, rank.

Special, *a.* particular, noting a species.

Powerful, *a.* mighty, efficacious.

—34.—

Familiar, *a.* affable, free.

Remedy, *s.* cure, reparation.

Avarice, *s.* covetousness.

Whim, *s.* a freak, an odd fancy.

Charity, *s.* benevolence, love.

Mutilated, *p. a.* deprived of some essential part.

Unbusiness, *s.* state of disquiet.

Substance, *s.* wealth, body.

Office, *s.* an act voluntarily offered, employment.

Pursuit, *s.* the act of following.

Cruelty, *s.* savageness.

Fury, *s.* madness, rage.

Crisis, *s.* a critical time.

Instantly, *ad.* immediately.

—35.—

Aim, *s.* point, intention.

Careless, *s.* an act of endearment.

Regret, *v. a.* to grieve at.

Vigorous, *a.* forcible, full of strength.

Accompany, *v. a.* to go or be with another.

League, *s.* a measure of three miles.

Across, *ad.* athwart, laid over.

Prisoner, *s.* a captive, one under an arrest.

Canoes, *s.* an Indian boat.

Surprise, *v. a.* to take unawares, to astonish.

Procure, *v. a.* to obtain, to manage.

Eagerly, *ad.* eagerly.

—36.—

Wound, *s.* a hurt given by violence.

Ve'hemence, *s.* force, mental violence.

Universal, *a.* total, extending to all.

Tremour, *s.* quivering motion.

Noble, *a.* great, illustrious.

Conquest, *s.* victory, thing gained.

Capital, *s.* chief city, stock in trade.

Exemplary, *a.* worthy of imitation.

Antient, *a.* old, not modern.

Modern, *a.* late, recent.

Exquisite, *a.* excellent, consummate.

General, *s.* one that commands an army.

Captive, *s.* a prisoner.

Civil, *a.* well bred, complaisant.

Polite, *a.* elegant of manners.

Concerning, *prep.* relating to.

Matroth, *v. a.* to give or receive a contract in marriage.

—37.—

Anxiety, *s.* solicitude.

Conjuncture, *s.* critical time.

Purchase, *v. a.* to buy for a price.

Posture, *s.* place, state.

Glorious, *a.* noble, excellent.

Wonderous, *a.* admirable, surprising.

Virgin, *s.* a maid, an unmarried woman.

Prosperity, *s.* success, good fortune.

Magnanimity, *s.* greatness of mind.

Liberality, *s.* generosity.

Victor, *s.* a conqueror, a vanquisher.

Hero, *s.* a brave man.

Bene'fice'nce, *s.* active goodness.

—38.—

Illustrious, *a.* noble, eminent for excellence.

Rank, *s.* order, class, dignity.

Station, *s.* situation, condition of life.

Amiable, *a.* lovely, worthy to be loved.

Articulate, *v. a.* to form words.

Educ'ation, *s.* formation of manners in youth.

Errand, *s.* a message.

Maintain, *v. a.* to support, to preserve.

Defray, *v. a.* to bear charges.

Refusal, *s.* denial, right of choice.

Transport, *s.* rapture.

Favourable, *a.* kind, propitious.

—39.—

Vicar, *s.* one who performs the functions of another.

Providential, *a.* effected by providence.

Surpass, *v. a.* to excel.

Endure, *v. a.* to secure, to indemnify.

Husbandry, *s.* tillage.

Cordiality, *s.* sincerity.

Search, *s.* inquiry, examination.

Instrument, *s.* deed of contract, a tool.

—40.—

Affection, *s.* love, passion.

Remorse, *s.* pain of guilt.

Practice, *s.* habit, use, method.

Ringlet, *s.* a curl, a small ring.

Artificial, *a.* made by art.

Ribband, *s.* a fillet of silk.

Genius, *s.* a spirit either good or evil.

Expand, *v. a.* to lay open.

Pallace, *s.* a noble or royal house.

Perpetual, *a.* never ceasing.

Spectator, *s.* a beholder.

Dominion, *s.* a dominion, empire, estate.

—41.—

Nymph, *s.* a goddess of the woods.

Dissipation, *s.* extravagant spending.

Stuff, *s.* cloth or texture of any kind.

Opposite, *a.* placed in front, ad'verse.

Protection, *s.* defence.

Rival, *s.* a competitor.

Train, *s.* retinue, procession.

Difficult, *a.* hard, troublesome.

Exertion, *s.* act of putting forth.

Useful, *a.* profitable to any end.

Shining, *p. a.* splendid, glittering.

Esteem, *s.* high value, regard.

Pall, *v. a.* to dispirit, to cloy.

Languor, *s.* faintness.

Disguise, *s.* dress to deceive, a counterfeit show.

Cheerful, *a.* gay, full of life.

Housewifery, *s.* female economy.

—42.—

Accident, *s.* casualty, chance.

Mechanical, *a.* skilled in mechanics.

Custom, *s.* usage, habit, fashion.

Destitute, *a.* in want of.

Suspense, *s.* uncertainty, delay.

## —43.—

l, a. performed by the hand.  
 al, s. an offer to the mind.  
 'tion, s. the conclusion of any limited  
 'ity, s. wit, invention.  
 ry, s. diligence, assiduity.  
 nanship, s. the skill of a worker.  
 s, s. two, a brace.  
 nce, s. plenty, concourse.  
 our, a. higher, greater in dignity or  
 llence.  
 y, ad. in twice the quantity.  
 nce, s. want.

## —44.—

ing, s. children, production.  
 s. the claw of a bird of prey.  
 st, v. a. to hint, to put in one's mind.  
 s. sorrow, trouble.  
 v. a. to infuse by drops.  
 'tion, s. awful respect.  
 s, v. a. to deduce from its original.  
 'der, s. what is left.  
 ty, s. readiness to learn.

## —45.—

spon'dence, s. intercourse.  
 ial, a. necessary, important.  
 t, v. a. to incite to any good action.  
 y, s. honesty, sincerity.  
 ness, s. accuracy.  
 'tion, s. duty, bond, contract.  
 n, v. a. to see, to distinguish.  
 dent, a. wanting prudence.  
 'tion, s. information.  
 a father.  
 e, s. a perfume.  
 'tion, s. gentle reproof.  
 rence, s. want of reverence.

## —46.—

ie, s. tendency downwards.  
 s. respite from war.  
 on, s. kindred, narrative.  
 sity, s. misfortune.  
 w'edge, v. a. to confess, to own.  
 local, a. done by each other.  
 l, a. acting in return.  
 nience, s. commodiousness.

## —47.—

'ity, s. misfortune.  
 f, s. generosity, munificence.  
 ish, v. n. to grow feeble.  
 luous, a. unnecessary.  
 sive, a. wide, large.  
 ihle, a. imperceptible.  
 'tion, s. anger mingled with con-  
 t or disgust.  
 s, s. a resemblance in colours.  
 ate, s. monarch, prince.  
 'tion, s. fellowship.  
 eign, s. a supreme lord.  
 'scr, s. one who distributes.

## —48.—

'otent, a. almighty.  
 omer, s. one that studies the laws of  
 celestial bodies.  
 ope, s. a glass for distant views.  
 a. to discover.

Flat'ter, v. a. to praise falsely.  
 Guide, s. a director.

## —49.—

Exte'nt, s. compass of a thing.  
 Cliff, s. a steep rock.  
 Depreda'tion, s. a robbing.  
 Quad'ruped, s. a fourfooted animal.  
 Simi'litude, s. likeness.  
 Em'pire, s. imperial power.  
 Car'ion, s. corrupted flesh.  
 Sa'ti-ate, v. a. to satisfy, to fill.  
 Rapa'cious, a. seizing by violence.  
 Pair, s. two of a sort, a couple.  
 Quan'tity, s. bulk or weight.  
 Domin'ion, s. sovereign authority.  
 Soci'e'ty, s. company, partnership.  
 Acu'te, a. sharp, opposed to blunt.  
 Difficulty, s. hardness, distress.

## —50.—

Retreat', s. place of privacy.  
 For'midable, a. terrible.  
 Exe'rt, v. a. to put forth, to enforce.  
 Con'fortable, a. receiving comfort.  
 Fam'ine, s. scarcity of food.  
 Assidu'ity, s. diligence.  
 Despa'tch, s. haste, speed.  
 Domes'tick, s. one belonging to the house.  
 Fal'con-er, s. one who breeds and trains  
 hawks.  
 Inna'te, a. inborn.  
 Serviceable, a. active, useful.  
 Imme'nse, a. unlimited.

## —51.—

Land'scape, s. the prospect of a country.  
 Delight'ful, a. charming.  
 Europe'au, s. an inhabitant of Europe.  
 Inter'stine, s. the bowel.  
 Imagina'tion, s. fancy.  
 In'finite, a. unbounded, great.  
 Nec'tar, s. drink of the gods.  
 Trib'ute, s. payment made in acknowl-  
 edgment of subjection.  
 Mur'mur, s. a low, buzzing noise.

## —52.—

Architect, s. chief builder.  
 Veg'e'table, s. a plant.  
 Incuba'tion, s. the act of sitting upon eggs.  
 Mis'sion, s. persons sent on any account,  
 commission.  
 Sport'ive, n. merry, playful.  
 Perch, v. n. to sit or roost as a bird.  
 Agree'able, a. suitable to.  
 Col'ony, s. a body of people drawn from the  
 mother country to inhabit some distant  
 place.

## —53.—

Ce'il'ing, s. the inner roof.  
 Smooth'ness, s. evenness, mildness.  
 Distinc'tion, s. honourable note of superiori-  
 ty, difference.  
 Simplicity, s. artlessness.  
 Contin'ual, a. incessant.  
 Ser'vise, s. a soldier on guard.  
 Intim'idate, v. a. to frighten.  
 Sig'nal, s. a sign that gives notice.

## —54.—

Strat'agem, s. an artifice, a trick.

**Com'parable**, a. worthy to be compared.  
**Crea'ture**, s. a being created.  
**Elu'de**, v. a. to avoid by artifice.  
**Estima'tion**, s. esteem, appraisement.  
**Anec'dote**, s. something unpublished, secret history.  
**Compassion**, s. pity.  
**Attach'ment**, s. adherence, regard.  
**Condi'tion**, s. stipulation, state, rank.  
**Permis'sion**, s. grant of liberty.

—55.—

**Cour'ser**, s. a swift horse.  
**Sigh**, s. an audible emission of breath.  
**Mis'erable**, a. unhappy, worthless.  
**Appro'ach**, v. a. & n. to bring or draw near to.  
**Appear'ance**, s. semblance, show.  
**Circum'stance**, s. accident, event, condition, state of affairs.  
**Appella'tion**, s. name.  
**Sta'ture**, s. height of any animal.  
**Agil'ity**, s. activity.  
**Fero'city**, s. fierceness.  
**Qual'ity**, s. persons of high rank, property, disposition.  
**Stern**, a. severe of look, harsh.  
**Spe'cies**, s. a sort, class of nature.  
**Suc'cour**, s. aid, assistance.

—56.—

**Esa'pe**, s. a getting out of danger.  
**Oblige**, v. a. to bind, to please.  
**Confin'e'ment**, s. restraint.  
**Devo'id**, a. empty, destitute of.  
**Conspic'uous**, a. eminent.  
**Dexter'ity**, s. activity, skill.  
**Men-ag'er-ie**, s. [Pr.] a place to keep curious foreign animals.  
**Cur'ious**, a. nice, elegant, laboured.  
**Ex'tract**, s. substance extracted.  
**Symp'tom**, s. a sign, a token.  
**Malign'ity**, s. malice, destructive tendency.  
**Despa'ir**, s. hopelessness.  
**Kitch'en**, s. a room for cookery.

—57.—

**Cov'erlet**, s. the outermost of the bed clothes.  
**Sagac'ity**, s. acuteness of discovery.  
**Me'lancholy**, a. gloomy, dismal.  
**Grave**, a. serious, sober.  
**Viol'ent**, a. forcible, unjustly assailing.  
**Capric'ious**, a. fanciful.  
**Obe'dience**, s. submission.  
**Vict'uals**, s. provision of food, meat.  
**Inoffen'sive**, a. harmless.  
**Com'fit**, s. a kind of sweetmeat.  
**Deflux'ion**, s. a flowing down of humours.  
**Indust'rious**, a. diligent, laborious.  
**Productive**, a. fertile.  
**Sim'ilar**, a. homogeneous, resembling.

—58.—

**Arrange'ment**, s. state of being put in order.  
**Dire'ct**, v. a. to aim, to regulate, to order.  
**Gar'land**, s. a wreath of flowers.  
**War'ble**, v. a. to quaver any sound, to sing.  
**Transpa'rent**, a. pervious to the sight, clear.  
**Sul'try**, a. hot without ventilation.  
**Refresh'ment**, s. relief, food, rest.  
**Bathe**, v. a. & n. to wash with: any thing.  
**Unawares**, ad. unexpectedly.  
**Gar'ment**, s. a cover for the body.

—59.—

**Auburn**, s. a brown or tan colour.  
**Piercing**, p. a. sharp, keen.  
**Peep**, v. n. to look slyly.  
**Marble**, s. a kind of stone.  
**Wpod'bine**, s. honeysuckle.  
**Blea'ting**, s. the crying of sheep.

—60.—

**Refre'ah**, v. a. to recreate, to cool.  
**Hush**, v. a. to still, to quiet.  
**Safe'ty**, s. freedom from danger.  
**Mod'esty**, s. decency, chastity.  
**Cheer'fulness**, s. liveliness.

—61.—

**Ex'ercise**, s. labour, practice.  
**Tem'perance**, s. moderation.  
**Nerve**, s. an organ of sensation.  
**Repa'st**, s. a meal.  
**Com'bat**, v. a. to oppose, to fight.  
**Endu're**, v. a. & n. to bear, to last.  
**Troub'le**, s. calamity.  
**Malevol'ence**, s. ill will.  
**Slan'der**, s. false invective.  
**Remem'brance**, s. recollection.  
**Reve'nge**, s. return of an injury.  
**Mal'ice**, s. deliberate mischief.  
**Requ'ite**, v. a. to recompense.  
**Alle'viate**, v. a. to make light.  
**Success's**, s. termination of any affair.  
**Pour**, v. a. to emit, to send forth.

—62.—

**Fa'vour**, s. kindness, support.  
**Generos'ity**, s. liberality.  
**Humil'ity**, s. freedom from pride, modesty.  
**Mortal'ity**, s. subjection to death.  
**Love'liness**, s. amiableness.  
**In'sect**, s. a small creeping or flying animal.  
**Em'erald**, s. a precious stone.  
**Numer'ous**, a. containing many.  
**Glance**, v. a. to view with a quick cast of the eye.

—63.—

**Mul'titude**, s. many, a crowd.  
**Beau'ty**, s. that assemblage of graces which pleases the eye.  
**Ex'cellent**, a. of great virtue, eminent.  
**Death**, s. extinction of life.  
**Hor'izon**, s. the line that terminates the view.  
**Col'our**, s. appearance of bodies to the eye, hue, die.  
**Gild**, v. a. to wash over with gold.  
**Shroud**, v. a. to shelter, to dress for the grave.

—64.—

**Sav'our**, s. redeemer.  
**Immortal'ity**, s. exemption from death.  
**Bram'ble**, s. any prickly shrub.  
**Myriad**, s. the number of ten thousand.  
**Cher'ub**, s. a celestial spirit.  
**H'ubane**, s. a plant.  
**Embra'ce**, v. a. to hold fondly in the arms.

—65.—

**Mon'arch**, s. a king.  
**Liege**, s. sovereign, superiour lord.  
**El'e'ment**, s. the constituent principle of any thing, any one of the four elements, earth, air, fire, water.  
**Bois'terous**, a. loud, roaring.

## —66.—

Gracious, a. merciful, kind.  
 Courtier, s. attendant on a court.  
 Sceptre, s. ensign of royalty borne in the hand.  
 Rebellious, a. opposed to lawful authority.  
 Sycophant, s. a flatterer.  
 Abject, a. mean, or worthless.  
 Disgrace, s. ignominy, dishonour.  
 Assassin, s. a murderer.

## —67.—

Defiance, s. a challenge.  
 Deign, v. n. to condescend.  
 Plundering, p. a. robbing in a hostile way.  
 Insatiable, a. not to be satisfied.  
 Hamlet, s. a small village.  
 Commerce, s. trade, traffick.  
 Philosophy, s. knowledge, natural or moral.  
 Discipline, s. instruction, a state of subjection.

## —68.—

Annually, ad. every year.  
 Ser vile, a. slavish, fawning.  
 Sla very, s. servitude.  
 Perhap's, ad. it may be.  
 Infamous, a. notoriously bad.  
 Traffick, s. commerce, large trade.  
 Spirituous, a. having the quality of spirit, lively, gay.  
 Vic'tim, s. a sacrifice.

## —69.—

Future, a. that which is to come.  
 Indolent, a. careless, lazy.  
 Luxurious, a. voluptuous.  
 Transition, s. passage, change.  
 Mix'ture, s. things mixed.  
 Stupid, a. dull, heavy, wanting sense.  
 Stubborn, a. obstinate, stiff.

## —70.—

Previous, a. going before, prior.  
 Servitude, s. slavery, dependence.  
 Climate, s. a tract of land, the air.  
 Recital, s. rehearsal.  
 Parliament, s. the assembly of the king, lords, and commons of Great Britain.  
 Prefere, v. a. to regard more, to exalt.  
 Policy, s. the art of government, prudence.  
 O'dium, s. invidiousness.  
 Apostrophe, s. a diversion of speech to another person.

## —71.—

Sensibility, s. quickness of sensation or perception.  
 Principle, s. motive, element, fundamental truth, original cause.  
 Holyday, s. a day of gayety and joy.  
 Covetous, a. inordinately eager of money, greedy, avaricious.  
 Cruise, s. a voyage in search of plunder.  
 History, s. a narration of facts.

## —72.—

Petty, a. small, inconsiderable.  
 Brokerage, s. pay of a broker.  
 Corsair, s. a pirate.  
 Journeyman, s. a hired workman.  
 Address, s. verbal application, skill.  
 Unskilful, a. tasteless.  
 Fugitive, a. flying, vagabond.

Apparel, s. dress, vesture.

Emergency, s. any sudden occasion.

Suggestion, s. hint, insinuation.

Distraction, s. confusion, perturbation of mind.

## —73.—

Ransom, s. price paid for liberty.

Suspicion, s. imagination of something ill without proof.

Guardian, s. performing the office of a kind protector.

Preserver, s. one who keeps from ruin or mischief.

## —74.—

Tedious, a. wearisome, irksome.

Meadow, s. a rich pasture ground.

Heath, s. common ground, a plant.

Rite, s. a solemn act of religion.

Incantation, s. enchantment.

Birdlime, s. a glutinous substance to catch birds.

Parasitical, a. flattering.

Dependent, s. one subordinate.

Damage, s. detriment, loss.

## —75.—

Frequent, v. a. to visit often.

Artifice, s. trick, fraud, stratagem.

Intruder, s. an interloper.

Counterfeit, a. forged, deceitful.

Dam, s. the mother, a mole or bank.

## —76.—

Prospect, s. a view, object of view.

Remains, s. relics, the body left by the soul.

Antiquary, s. a man studious of antiquity.

## —77.—

Halcyon, s. a bird.

Trident, s. a three forked sceptre of Neptune.

## —78.—

Intently, ad. with close attention.

Presently, ad. now, immediately.

Probably, ad. in likelihood.

Comparatively, ad. in a state of comparison.

Fenny, a. marshy, boggy.

Swarm, s. a great number of bees, &c. a multitude.

Compare, v. a. to examine one thing by another.

Marl, s. a kind of clay.

Relicks, s. remains.

## —79.—

Crimson, s. deep red colour.

Apparent, a. plain, visible.

Enlarge'ment, s. increase, release.

Optical, a. relating to vision.

Science, s. art attained by precepts, or built on principles.

Instructive, a. conveying knowledge.

Channel, s. course for a stream.

## —80.—

Indefatigable, a. unwearied, not tired.

Eagerness, s. earnestness.

Torment, s. pain, anguish.

Along, ad. at length, in company with.

Route, s. road, way.

## —81.—

**Indulgent**, *a.* kind, gratifying.  
**Sympathy**, *s.* fellow feeling, mutual sensibility.  
**Hillock**, *s.* a little hill.  
**Shepherd**, *s.* one who tends sheep.  
**Forlorn**, *a.* deserted, lost.  
**Abandoned**, *p.* a forsaken.  
**Assuredly**, *ad.* certainly.

## —82.—

**Altercation**, *s.* controversy.  
**Patriarch**, *s.* the head of a family.  
**Fraterernal**, *a.* brotherly.  
**Methinks**, *verb impersonal*. I think, it seems to me.  
**Friendship**, *s.* highest degree of intimacy.  
**Encourage**, *v. a.* to animate.  
**Animosity**, *s.* hatred.  
**Migration**, *s.* act of changing place.  
**Substance**, *s.* wealth, body.  
**Impetuous**, *s.* wickedness.  
**Persuasive**, *s.* motives employed in persuasion.  
**Separate**, *v. a. & n.* to disjoin, to part.  
**Advantage**, *s.* superiority, gain, profit.  
**Thwart**, *v. a.* to cross, to oppose.

## —83.—

**Vow**, *s.* a religious promise.  
**Wilderness**, *s.* a solitary and savage tract.  
**Sojourn**, *v. n.* to live as not at home.  
**Perverseness**, *s.* spiteful crossness.

## —84.—

**Jealous**, *n.* suspiciously vigilant.  
**Judgment**, *s.* the power of judging, distribution of justice, the last doom.  
**Ordinance**, *s.* law, rule.  
**Sacrifice**, *s.* the act of offering to Heaven.  
**Sackcloth**, *s.* coarse cloth.  
**Imaginary**, *a.* fancied, visionary.  
**Supernumerary**, *a.* above a stated number.  
**Dive't**, *v. a.* to turn from, to please.  
**Liable**, *a.* not exempt, subject.  
**Pedigree**, *s.* genealogy.  
**Rabble**, *s.* a tumultuous crowd.

## —85.—

**Menial**, *a.* belonging to the train of servants.  
**Granary**, *s.* a store-house for threshed corn.  
**Chiding**, *p.* a reproving, scolding.  
**Successor**, *a.* one that follows in the place or character of another.  
**Coquette**, *s.* a gay, airy girl, who by various arts endeavours to gain admirers.  
**Parallel**, *s.* resemblance, a line every where at an equal distance from another.  
**Survey**, *s.* view, prospect.  
**Ingenious**, *a.* witty, inventive.  
**Region**, *s.* tract of land, country.

## —86.—

**Vexation**, *s.* sorrow, a slight teasing trouble.  
**Chagrin**, *s.* ill humour, vexation.  
**Unnecessary**, *a.* needless.  
**Ambitious**, *a.* aspiring, desirous of advancement.  
**Popularity**, *s.* favour among the people.  
**Political**, *a.* relating to the administration of public affairs.  
**Accumulating**, *p.* a heaping together.

**Laudable**, *a.* praiseworthy.  
**Sensual**, *a.* carnal, lewd.

## —87.—

**Furniture**, *s.* moveables, goods.  
**Equi-page**, *s.* attendance, retinue.  
**Estimate**, *s.* calculation, valuation.  
**Tire**, *v. a.* to fatigue, to weary.  
**Summit**, *s.* the top.  
**Bower**, *s.* an arbour, a seat shaded with trees.  
**Village**, *s.* a small collection of houses.  
**Attire**, *s.* dress.  
**Proprietor**, *s.* a possessor in his own right.  
**Jocular**, *n.* used in jest, merry.  
**Banish**, *v. a.* to drive away.

## —88.—

**Emulate**, *v. a.* to rival.  
**Agriculture**, *s.* tillage, husbandry.  
**Singularly**, *ad.* particularly.  
**Insolent**, *a.* contemptuous, haughty.  
**Competition**, *s.* contest, rivalry.  
**Brook**, *v. a.* to bear, to endure.  
**Supercilious**, *a.* haughty, arbitrary.  
**Authority**, *s.* legal power.  
**Nosegay**, *s.* a bunch of flowers.  
**Awkwardly**, *ad.* clumsily.  
**Harshness**, *s.* roughness.

## —89.—

**Upbraid**, *v. a.* to chide, to reproach.  
**Live'lihood**, *s.* maintenance.  
**Farther**, *ad.* at a greater distance.  
**Lot**, *s.* fortune, chance.  
**Gratification**, *s.* pleasure, delight.  
**Ingredient**, *s.* a part of any compound.  
**Culture**, *s.* act of cultivation.  
**Habituate**, *v. a.* to accustom, to render familiar.

**Impair**, *v. a.* to injure, to make worse.  
**Meliorate**, *v. a.* to improve, to make better.

## —90.—

**Management**, *s.* conduct, administration.  
**Literary**, *a.* relating to learning.  
**Dislike**, *s.* disapprobation, disgust.  
**Drapery**, *s.* the dress of a picture or statue, clothwork.

**Haraugue**, *s.* a speech.  
**Gloom**, *s.* heaviness of mind.  
**Contagion**, *s.* infection, pestilence.  
**Solitude**, *s.* lonely life or place.  
**Cherish**, *v. a.* to nurse up, to support.  
**Acquaintance**, *s.* knowledge, the person with whom we are acquainted without the intimacy of friendship.

## —91.—

**Variagate**, *v. a.* to diversify.  
**Grievance**, *s.* state or cause of uneasiness.  
**Rail'ry**, *s.* slight satire, satirical merriment.

**Proportionate**, *s.* adjusted to something else according to a certain rate or comparative relation.

## —92.—

**Honourable**, *a.* illustrious, noble.  
**Mortal**, *s.* man, human being.  
**Infancy**, *s.* first part of life.  
**Levity**, *s.* lightness, inconstancy.  
**Capriciousness**, *s.* humour, whimsicalness.

Folly, *s.* foolishness, weakness.  
 Illness, *s.* sickness.  
 Legislator, *s.* a lawgiver.  
 Republick, *s.* a commonwealth without a king.  
 Disrespectful, *a.* irreverent, uncivil.  
 Acceptable, *a.* grateful, pleasing.  
 Profitable, *a.* gainful, useful.  
 Inevitably, *ad.* without possibility of escape.  
 Forego, *v.* a. to give up.  
 Quarrel, *v.* a. to debate, to scuffle, to fight.  
 Amity, *s.* friendship.  
 Accost, *v.* a. to address, to salute.  
 Solace, *s.* comfort, alleviation.  
 Enhancement, *s.* augmentation of value.

## —93.—

Participation, *s.* the act or state of partaking or having part of something.  
 Enumerate, *v.* a. to number.  
 Social, *a.* familiar, fit for society.  
 Irreproachable, *a.* free from blame.  
 Valuable, *a.* being of great price, worthy.  
 Ungovernable, *a.* not to be ruled, wild.  
 Fidelity, *s.* honesty, faithfulness.  
 Resentment, *s.* deep sense of injury.

## —94.—

Solicitous, *a.* anxious.  
 Reconciliation, *s.* renewal of friendship.  
 Necessary, *a.* needful, not free.  
 Affability, *s.* civility.

## —95.—

Carve, *v.* a. to cut wood, meat, &c.  
 Besprinkle, *v.* a. to sprinkle over.  
 Gesture, *s.* action or posture expressive of sentiment.  
 Criminal, *s.* faulty, guilty.  
 Ridiculous, *a.* worthy of laughter.  
 Awkwardness, *s.* inelegance.

## —96.—

Associate, *v.* n. to unite with, to accompany.  
 Narration, *s.* history, relation.  
 Bungling, *a.* clumsy.  
 Perspicuous, *a.* clear, not obscure.  
 Puzzle, *v.* a. to perplex.  
 Mutter, *v.* a. & n. to utter confusedly.  
 Sputter, *v.* a. & n. to speak hastily.  
 Unintelligible, *a.* not to be understood.  
 Talent, *s.* gift of nature, a certain weight or sum.  
 Celebrate, *v.* a. to praise.  
 Various, *a.* different, changeable.

## —97.—

Contiguous, *a.* meeting so as to touch.  
 incessant, *a.* continual.  
 Royal, *a.* belonging to a king.  
 Magnify, *v.* a. to make great.  
 Wretch, *s.* a miserable or worthless mortal.  
 Precipitately, *ad.* headlong, in blind hurry.  
 Insensibility, *s.* stupidity.  
 Charitable, *a.* kind, liberal.  
 Repay, *v.* a. to pay back in return.  
 Brand, *v.* a. to mark with a note of infamy.  
 Guest, *s.* one who is entertained.

## —98.—

Hospitable, *a.* kind to strangers.  
 Association, *s.* union, confederacy.

Information, *s.* intelligence given.  
 Until, *ad.* to the time that.  
 Presume, *v.* n. to suppose, to venture.  
 Mortification, *s.* vexation, trouble.  
 Prejudice, *s.* judgment formed beforehand without examination.  
 Astonishment, *s.* confusion of mind.

## —99.—

Situation, *s.* position, state.  
 Remain, *v.* n. to continue.  
 Apprehension, *s.* conception, fear.  
 Resume, *v.* a. to take or begin again.  
 Ex-tempore, *ad.* without premeditation.  
 Subject, *s.* matter under consideration of operation.  
 Chorus, *s.* verses of a song in which the company join the singer.  
 Plaintive, *a.* lamenting.  
 Literally, *ad.* in the letter or exact words.  
 Versify, *v.* a. to relate in verse, to make verses.  
 Sad, *a.* sorrowful, bad, vexatious.

## —100.—

Landlady, *s.* mistress of an inn.  
 Recompense, *s.* equivalent, compensation.  
 Heir, *s.* a male that inherits by law.  
 Incapable, *a.* unable, unfit.  
 Model, *s.* a copy to be imitated.  
 Perfection, *s.* state of being perfect.  
 Maxim, *s.* a general principle.

## —101.—

Prudence, *s.* wisdom applied to practice.  
 Vivacity, *s.* liveliness, longevity.  
 Accident, *s.* casualty, chance.  
 Scarce, *a.* not plentiful, rare.  
 Wardrobe, *s.* clothes, a room where clothes are kept.  
 Wallet, *s.* a bag, knapsack.  
 Hideous, *a.* horrible, dreadful.  
 Discretion, *s.* prudence, knowledge to govern or direct one's self.  
 Subaltern, *a.* inferior, subordinate.  
 Instructor, *s.* a teacher.  
 Interview, *s.* sight of each other.  
 Superintendent, *s.* one who oversees.

## —102.—

Governess, *s.* a tutress, a directress.  
 Solicitation, *s.* importunity.  
 Nuptials, *s.* marriage or wedding.  
 Siege, *s.* act of besetting a fortified place.  
 Obstinacy, *s.* stubbornness.  
 Peasant, *s.* one whose business is rural labour.  
 Assault, *s.* attack, invasion, storm.  
 Assailant, *s.* he that attacks.  
 Carnage, *s.* slaughter, havoc.  
 Resignation, *s.* a resigning, submission.

## —103.—

Happen, *v.* n. to fall out by chance.  
 Serve, *v.* a. to supply with any thing, to obey.  
 Pursuant, *a.* done in consequence.  
 Obscurity, *s.* unnoticed state, darkness.  
 Meaness, *s.* low rank, sordidness.  
 Pre-eminence, *s.* superiority of excellence.  
 Reformation, *s.* change from worse to better.

## —104.—

Attain'able, a. that which may be obtained.  
 Liberally, ad. bountifully.  
 Defraud, v. a. to rob by a trick.  
 Morsel, s. a small quantity.  
 Flatterer, s. one who praises falsely.  
 Devourer, s. a consumer.  
 Embarrass, v. a. to perplex; distress.  
 Tease, v. a. to torment with importunity.  
 Clamour, s. noise, outcry.  
 Thirst, s. want of drink, eagerness.  
 Yea, ad. yes.  
 Grandeur, s. state, magnificence.

## —105.—

Casualty, s. an event, casualty.  
 Eulogium, s. eulogy, praise.  
 Disciple, s. a scholar.  
 Eminent, a. ardent, zealous.  
 Rational, a. wise, agreeable to reason.  
 Absolute, a. complete, unconditional.

Infirmity, s. weakness, failing.  
 Compass, s. circle, space, limits.  
 Ministry, s. ecclesiastical function.  
 Intemperance, s. excess.  
 Unadvisedly, ad. indiscreetly.  
 Composure, s. calmness, form.  
 Meekness, s. gentleness, mildness.  
 Patience, s. the power of suffering.

## —106.—

Ignominious, a. mean, shameful.  
 Inferiour, a. lower in place or value.  
 Sublime, a. high in excellence.  
 Dignity, s. grandeur of mien.  
 Impressive, a. forcible, fixing deep.  
 Insidious, a. sly, circumventive.  
 Imperfect, a. not complete.  
 Comparison, s. estimate, simile.

## —158.—

Lucipient, a. beginning, commencing.

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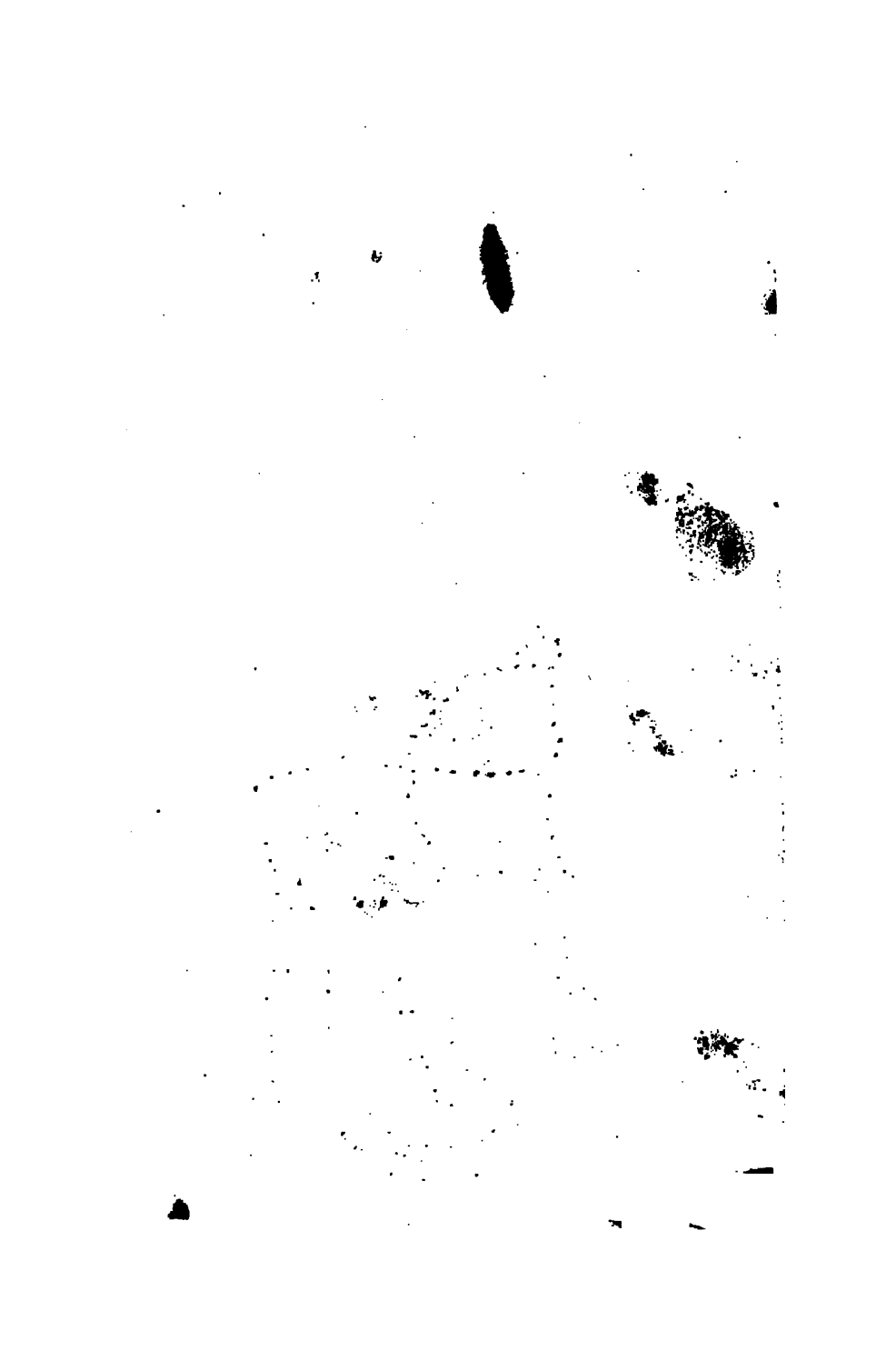
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1. The first part of the document is a list of names and addresses of the members of the committee.

2. The second part of the document is a list of names and addresses of the members of the committee.





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